OLUME X --- NO. 28. F LEGISLATION

EMY BENTHAM. m the French of M. Du

POSALS

A SELECTION FROM THE HE LATE DR. FOLLEN. ticles which Dr. Follen his lectures on Moral Phile

th's Family School, NEWTON, MASS. Beckwith will open, on y in May, his Family Sch

The location, eight macrester rail-road, and accessof the day during the war, ealth, pleasantness, and fonce of the

Esq , Rev. Lyman Gilbert, Rev. , Amasa Walker, Esq. William



that our subscribers would e the paper filled almost ex-natter. By the advice of m er, we are now induced to e d nearly every religious baseribers are confessedly ame and energetic portion of electry assure advertisers, whe of abolitionism, that they we sto avail themselves of the tied of enlarging the number described by the confessed when the confessed with the confe sterest to advertise in our of relate in any manner to the her physical or moral; since I lively an interest in all the s of anti-slavery papers. A lasses, who do business in

THE LIBERATOR.

William Loring, Sandwick, B.
-Ezekiel Thatcher, Barndalde, Willeut, Denuts, George O.
-Joseph Brown, Andwer, Joctawn, -John Clement, Terns-Vm. Adams, Pantucket ;-Wm

. Benedict and Thomas Van Ra ;—Charles S. Morton, Abany; ceateles ;—John H. Barker, Pen k, Waterloo;—Charles Marrio

K. Waterloo; Charles

C. Howell, Alleghany; J. B.
M. Preston, West Grove; Jo.
Thomas Peart, Enterprise;
Russelleille; B. Kent, Andrei
Homorton; Rev. C. A. Bod
es M. M. Kim, Philadelphia,
le, Cincinnati; Charles
hare william Hills, Oberlin; Jan
Villiam Hills, Oberlin; Jan
et Holmes, New Lisbon; Josephe.

OST MASTER GENERAL. ril.— A Postmaster may ence the publisher of a newspaper of a third person, and frank i

mit money should always d

THE LIBERATOR: PUBLISHED EVERY FRIDAY, THE ANTI-SLAVERY OFFICE, No. 25 CORNHILL

Oliver Johnson, General Agent: To whom all remittances are to be made, and

paper. FERMS.—\$2.50 per annum, payable in ad-or \$3.00 at the expiration of six months. or \$3 00 at the expiration of six months, ters and communications must be post paid ERTISEMENTS making less than a square will times for 75 cts.: one square for \$100. or, for two years from the subscription list ox, for two years from the first of Janupeconiary concerns of the Liberator the direction and supervision of a comer the direction and supervision of a com-ning of the following gentlemen: Fran-Samert Philippics, Ellis Gray Lon-Quiscr, William Bassett.

WM. LLOYD GARRISON, Editor.

VOL. X .-- NO. 29.

FFUGE OF OPPRESSION

From the Washington Globe. The Spirit of Abolition.

nouncing the 'American church' as hav-its undisguised sanction and support to d'American slavery,' and declared 'that ht not to be regarded and treated as the of Chaist,' the Abolition meeting prost step, and involves the Color in its condemnation of the 'whole Amer-

cd. That the Colonization Society is slavepro-slavery combined in organized war-bored liberty; that its primary purpose is lavery from the annoying and hazardous of of rolored freedom, and its secondary lieve the Colorphobia of the North; that is the colored man in his behalf is feigned, ind him it would not persecute him even range city' of Liberia; and its love for is a pretence, for love would not people the hait ill-fated continent with those it calls 'who cannot rise to the common level of here unid the full blaze of the Gospel, united of the land of liberty.'

an light of the land of liberty.' we shall find among them the names of of the most distinguished and estimable the United States—men as remarkable for as their virtues. A portion of these m as their virtues.

passed away, but their memory is emtie love and veneration of the people, s remain to bear testimony to the beneration. poses of this society—benevolent alike to a rand the slave. Its sympathies are not ng his muster, involving his family in ru-e country in civil and servile war. It lows at the root of the tree, and not at its It sees, what every reflecting mind can erive, that so long as Africa remains in state of barbarism, it must inevitably farnish slaves to the rest of the world. petty chiefs prosecute their intesting prisoners in greater numbers than for their own purposes; they will, as other massacre or sell them into foreign ging or maintaining them at home.

s of Africa, for which the Abolitionists

much sympathy, must, if cured at all, be vilization. All other means are futile, or to increase the evil. The attempts in by treaties, and by cruisers, while they slave more valuable, offer new tempta-arice, new inducements to the violations s, and new outrages to humanity. As a man not long since observed to us slavetrader can make two hundred per centstavetrater can make two hundred per cent.
eill risk all the consequences of capture.'
ork must, therefore, be commenced in Afriwe would ask in what manner can it be
ed, with a more rational prospect of a suce, through time and perseverance, than by or independent settlements of civilized Af-the shores of that continent? Is it not to be anticipated, that a kindred race of example, allure them from their barbarous inst each other, establish lasting rela against each other, establish land the peace and good will, and finally, in due roduce Christianity and civilization? If it e done in this way, will any rational man ow it can be accomplished? It may take a e, for all salutary reforms and benevolent are slow in their consummation, or it may st. But we maintain that no other plan e ever been devised or presented, presents respect of ultimate benefit to the natives of

at is to be expected in future from the efforts hat is to be expected in future from the efforts white man in civilizing Africa, may be gathfrom the experience of the past. For centuthe most enlightened nations of Europe, Engamong the rest, have had possessions in Africa, that have they done? The neighborhood of a Leone is as benighted a region as it was be-t white man had set foot on the soil. They whhorhood o but in search of palm oil, ivory, and gold to open new sources of trade, and to accu-To open new sources of trade, and to act, wealth, has been the sole object, for which ad and the other nations of the old world acrificed hundreds of thousands of their subaid soldiers. Instead of tearing up the roots tery, by diffusing humanity and civilization in som of the country, England contents herself they cruisers on the coast, with the avowed the country that they have fully after it has been fully uring the evil after it has been fully ated, by tearing the African from that dis in the interior, to which he can never be

of a society, expressly instituted to remedy able neglect of the Caristian nations of the dd, who have never done any thing for Afthe Abolitionists thus speak. It is this raat the Abolitionists thus speak. It is this ra-ing benevolent attempt to repay, as far as the third the third the third the third the winch they were inflicted—by sending are exiled sons, prepared to introduce the f civilization and Christianity, as an atone-the sacrifice of millions of martyrs—it is steps which these arrangent programments. ety, which these arrogant, presumptuous by a 'feigned' sympathy—as having no t than to remove 'colored freemen'

gerous neighborhood of colored slaves. ne can read the late declarations of the Abo without the conviction that they feel sympathy for the native residents of Afri hostile to all attempts ent, nay, entirely icate the roots of the evil, by those salutary onal means, which alone are successful in ing about beneficent ends, their whole energies ected towards the immediate emancipation slaves. They care not for the suppression ave trade, by far the worst feature of the sysand one most productive of suffering and o Their great and avowed object is to uproo oundations of society at home; to array one a of the Union against another; to overthrow ution; to devastate the land with extenwar; to renew the massacres of St. Domingo yrannize over church and state, and to offer race of the white man a sacrifice to their ebony

Things to be noted ! The abolitionists have recently separated into two

In carrying out their principles, a portion of this et came to the conclusion, that all human govern-ent is sinful, and that the woman should, in all re-vets, be considered as the equal of the man, in-all of hearts. being his 'help-meet,' as made by their se ultras had a majority in the late slavery Convention at New-York, and permitdesavery Convention at New-1012, and personal desavery Convention at New-1012, and the second of the minus of the consequence was, the secession of the minus, who did not relish this 'petticoat' government, and the formation of a new society, styling itself. The American and Foreign Anti-Slavery Society and the second of t They have established a newspaper called American and Foreign Anti-Slavery Re-

IP Our new organization friends must feel themlives highly flattured to find the Washington Globe backing them up in their contempt of women and deation of non-resistance! If it were not for the t, our readers might suspect that the foregoing paragraph came from the Christian Witness!



OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, JULY 17, 1840.

THE LIBERATOR.

Letter from William Goodell. We give below the letter of William Goodell.

f which we spoke in the Liberator of the 3d inst. We append a few notes by way of reply to his main

WHITESBORO', near Utica, June 24, 1840.

I find in your paper of June 12th a couple of editorial articles—the one headed 'Extraneous Topics,' and the other 'Sectarianism,'—to which it seems to e expected and desired, if I understand you, that I should make some reply.

In the first mentioned article, I perceive, you still

take the ground that I have not the same right to oppose 'non-resistance,' in the 'Friend of Man' under my charge, that you have to maintain that doctrine in the Liberator, under your charge.(1) Your chief argument is that the 'Liberator' is an in-dependent paper, published by an individual, and not the organ of an Anti-Slavery Society, whereas the 'Friend of Man' is the organ of two State An-ti-Slavery Societies. Now I am willing to give this argument a fair examination, and allow it all the weight it can instruction and allow it all this argument a fair examination, and allow it all the weight it can justly claim, and at the same time I must be permitted to inquire carefully what is the hearing of the principle, thus advanced, upon the case now in hand. I freely admit that if my paper was disconnected with any Anti-Slavery Society, I should give it a wider scope of discussion on such subjects than I have yet done. I understand the embarrassments of my position, in consequence of the prevailing notions on this subject, and I wish you and the public to understand distinctly, that the induce advantage which the non-resistants have advantage which the non-resistants have organ of an anti-slavery society, or not, has a perfect

their spread, among abolitionists. (2)
You may say I might publish a paper of my own, if I pleased. So I might, if I had the means, and I might have had the means, if my newspaper establishment and my resources had not been broken lown by my unpopular advocacy and defence of the Liberator and its editor, (3) who now magnanimously reciprocate the favor by culling on the absolitionists of central and western New York to turn the out of their employ, (4) because I will not join the Liberator and its editor in a crusade against the Eiberator and its editor in a crusade against the Examine this proposition is founded!

Examine the reproductive the favor by culling on the absolute their practical position is founded!

Examine the reproductive that those principles are true and obligatory, or else that they are false, and permicious in their influence upon the anti-slavery paper shall not discuss the subject to the control of the state of the control of the c

Another thing. I cannot admit that 'the Laberator' is now, or ever can be, while it professes to be an abolition paper, and while it is conducted by Wm. Lloyd Garrison, so entirely disconnected with the interests of abolition that its course on 'extraneous topics' should be widely different from that of 'the Friend of Man,' or any other official antiof the Friend of Man, or any other official anti-slavery paper. It is the 'pioneer' anti-slavery pa-per.(14) As such it challenges, not only abolition

support, but precedence, in point of authority, among abolitionists. (15) It claims to be, and is claimed by its friends to be the chief standard of abolition orthodoxy—'the grand organ' of the anti-slavery enterprise. (16) No other paper then, should so carefully guard against the danger of injuring the cause by the introduction of 'extraneous topics. (17) If obligations are to be measured by the true spirit, instead of the mere letter of our responsibilities, if living facts, instead of deceptive technicalities, are to govern us, then must we judge that the friends of to govern us, then must we judge that the friends of the Liberator should be the last to urge that it may be released from the obligations which bind other be released from the obligations which bind other anti-slavery papers, in this matter. More than this; I maintain that, in fact, (mere forms and technicalities apart) the Liberator, at this moment, is more fully and really the organ of the Mass. A. S. Society than ever the Friend of Man was the organ of the N. Y. State A. S. Society. It does more in shaping its measures. Its voice is received as more authorative and decisive, (ten to one) throughout all the ramifications of the State Society in the midst of which it is located, and by whom it is really, if not formally, sustained. I insist then upon a judgment formally, sustained. I insist then, upon a judgment according to things, and not according to mere empty names. I claim, therefore, on the score of immutable justice, and the everlasting fitness of things, that if the Friend of Man be gagged down to silence on the subject of 'non-resistance' by the Liberator, then the Liberator shall, at the same ti mend the same portion to its own lips, and be silent likewise.(18)

But waiving all this, and every line I have written, thus far, (for I feel my cause so strong in truth and in holy rectitude, that I can afford to spike half undue advantage which the non-resistants have had over me in this respect, is the only reason why 'non-resistance' principles and measures have been permitted to usurp an unjust control over anti-slavery movements, while their advocates are confessedly a lean minority in our ranks, and without that radical discussion of non-resistant principles and measures, on my part, which I have always considered the proper means of holding them in check and preventing both their unperceived influence and their spread, among abolitionists. (2)

You may say I might publish a pance of my own

oiltionists of central and western New York to turn me out of their employ.(4) because I will not join the Liberator and its editor in a crusade against those principles and measures of abolition which we were both united in defending.(5) at the time when my advocacy of them cost me my press, and the means of sustaining my family.

You may say I might advocate my views in the Liberator. And so I might, if the Liberator could spare the needful room, and if I could find time and strength enough (making no account of postage money) to furnish matter for two papers. But even then, I should do little towards cultivating and defending the particular field of my own labor, if I might not publish my views in my own paper, for the Liberator has little circulation in this State.(6) Nameural asknit within conject.

You justify the Liberator in discussing the subject which is prohibited to the Friend of Man, by adducing the cases of the N. Y. Evangelist and Zison's Watchman, and the Christian Reflector, in which papers, the peculiar views and interests of Presbyterians, Methodists, and Baptists, are maintained, and in which abolition, among other things, is likewise advocated. And am I to understand that the editor of the Liberator regards these as parallel cases?(7) Was the Liberator restablished, or is it not conducted, with the same reference to the interests of the sect of non-resistants, that the papers just mentioned maintain to the interests of Presbyterians, Methodists, and Baptists?(8) Does the Liberator, like the N. Y. Evangelist, hold the interests of the sect of non-resistants, that the papers just mentioned maintain to the interests of Presbyterianism, and Methodism?? This must be true, if the principles assamed in the Liberator with which is that his gigantic effort has been made, and that this skilfully planned camparating upon the anti-slavery enterprise, a movement with which it has been made, and that this skilfully planned camparating upon the anti-slavery enterprise, a movement with which it has no more

ed for the promotion of abolition (c)) Of is the principal object of the Liberator to promote abolition among Non-Resistants, as it is the principal object of the Zion's Watchman and Christian Reflector to promote abolition, the one among Methodists, and the other among Baptists? Unless this be true, I cannot admit the cases to be parallel, and certainly I have not understood that the Liberator claims its principal support on such grounds.

As to the question whether the Friend of Manhas the same right to discuss non-resistance that he Evangelist, Watchman, and Reflector have to discuss Presbyterianism, Methodism, or Baptism, or whether I may, in the Friend of Man, iscuss non-resistance, any more than I may discuss Presbyterianism, Methodism, or Baptism, the decision is not to be made, I apprehend, until it be first ascertxined whether non-resistance has any thing to do, practically, with anti-slavery measure which has been thus classed of the States's corrected in the Constitution of the United States's—25 the measure of adopting Resolutions declarative of the 'IMPORTANT DUTY, demanded of us by the slave to GO TO THE POLLS, in all cases, and VOTE irrespective of party for SUCH PERSONS, and such on'y, as will promote the great cause of emancipation and human liberty, both in the State and National legislatures. (26) I take it for granted that the fact first alluded to will not be questioned. (23) I mean, the fact that non-resistants have urged, and successfully urged, a change in anti-slavery measure, and a change in conformity with their principles, as non-resistants have urged, and successfully urged, a change in anti-slavery measure which has been thus conformity with their principles, as non-resistants have urged, and successfully urged, a change in anti-slavery measure, which has been thus conformity with their principles, as non-resistants have urged, and successfully urged, a change in anti-slavery measure, and a change in conformity with their principles, and a change in conformity with their principles terianism, Methodism, or Baptism. But more of this, in another place, by and by. Let me first attend to some other matters, as we go along, lest they should be forgotten.

There was a time, if I mistake not, when the Liberator was, in form, as well as in reality, the official organ of the Massachusetts Anti-Slavery Society, just as the Friend of Man is now the organ of the State and National legislatures, [23]. It she is for granted that no one will question the fact that the principles of non-resistance have demanded and procured the abandonment of this anti-slavery measure. Another anti-slavery measure that has been changed, and another substituted in its stead, is the measure, formerly in use, of holding Female Anti-Slavery Conventions, distinct from the fact of the measure, formerly in use, of holding female Anti-Slavery Conventions, distinct from the fact of the measure, formerly in use, of holding female and formerly in use in the fact of the female and National legislatures, [23]. It she is the principles of non-resistance have demanded and procured the abandonment of this anti-slavery measure. Another anti-slavery measure that has been changed, and another substituted in its steady is the measure, formerly in use, of holding female and formerly in use, of holding female and female an just as the Friend of Man is now the organ of the New-York State A. S. Society. (10) Was the Liberator then wholly silent on 'extraneous topics'? Did not its editor, during that time, introduce his peculiar views of the Sabbath—of Christian Perfection—of Non-Resistance—of Civil Government, &c. &c? And if he did, was it 'a prostitution' of the Liberator, as you now say it is 'a prostitution of the Friend of Man to admit either side of this or any other extraneous matter into its columns. (11) [By the bye, I hope non-resistants will perceive and remember that my having admitted their articles into my paper, is one of the reasons for which I am now proscribed by the Liberator.)(12) my paper, is one of the reasons for which I am now proscribed by the Liberator. [(12)]

If my memory is correct, the Liberator, at that time, took a very different stand, from its present one, in respect to the doctrine that an official paper was 'prostituted' if 'extraneous topics' were admitted. That doctrine, as now urged by the Liberator, may have been urged—as I think it was—by some of its opponents, but I think bro. Garrison never conceded its correctness, in his discussions with them. I admit that the practical application, either of this doctrine or its opposite, is a difficult one. A paper cannot easily be conducted so as to trespass upon nobody's sectarian views. I admit that 'expansion to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and its determination to enforce conformity on all other sects, and unless this innovation is a charactery of the new sect, and its determination to enforce conformity on all other sects, and unless this innovation is a charactery of the new sect, and its determination to enforce conformity on all other sects, and its determination to e paper cannot easily be conducted so as to trespass upon nobody's sectarian views. I admit that 'extraneous topics' may be injudiciously introduced. There should be no needless and wanton attacks upon other people's views, in an official anti-slavery paper, either in respect to the Sabbath, or in respect to Non-Resistance. If I have erred more in opposing Non-Resistance than bro. Garrison disk while an official (13) editor, in opposing the commonly received views of the Sabbath. &c., and if it be true that 'non-resistance' views have no more to define an official (13) editor, in opposing the commonly received views of the Sabbath. &c., and if it be true that 'non-resistance' views have no more to demand conformity, on pain of expulsion from him, because he attacked my views of the Sabbath, and the views of the Sabbath, of civil government, or of Christian perfection.

Another thing. I cannot admit that 'the Liberator' is now, or ever can be, while it professes to be an abelition movement which has no more business there, than infant baptism, immersion, 'Presbyterianism, Methodism, or Baptism.' Reject this latter conclusion and make it (as the Liberator, &c. sometimes make it) a test westion of genuine abolition, and then you open the whole subject for DISCUSSION, by all anti-slavery editors, whether official or otherwise; and if you deny then this right on one side of the question.' You demand conformity, on pain of expulsion from the anti-slavery ranks, with disprace, and you deny the right of an official anti-slavery editor to canvass the principles upon which you make your demands, prior to his compliance with them, and the whole on penalty of being declared unworthy the support of abolitionists. All this I urge, as aserious and sound argument, not 's arcastically,' or sneeringly, as you represent me to have done. 'I would fain reason with you,' and convince you how 'cruel' and prosciptive, and 'unjust' a position you have taken the proposition and the whole on partism.' Reject this latter conclusion and take

> t Proceedings of the New England Anti-Slavery Convention

sition to the peculiar views of non-resistants should be 'a prostitution of the paper to an object FOR-EIGN to the anti-slavery enterprise,' while a practical conformity to those same views should be held up in the Liberator and 'National Anti-Slavery Standard,' and by the American Anti-Slavery Society, and by the New-England Anti-Slavery Society, and Society ety, and by the New-England Anti-Slavery Convention, as the only true test of genuine abolition-

In the article headed 'Sectarianism,' in the Libeno de active nearest sections in the care they non-resistants] asked but that their peculiar opinions on topics not connected with the anti-slavery enterprise, as originally organized, should not be made an object either of approbation or animadversion upon the common platform? I marvel that you could have asked such a question! You have, in sub-stance, my answer to it, already. It is this: Nonresistants have claimed and exercised the supposed right of CHANGING anti-slavery measures 'as originally organized,' in conformity with their new originally organized, in conformity with their new views as non-resistants. The FACT is a part of the nation's moral history and cannot be gainsayed, any more than the fact of the national subserviency to the slave power. (28) Non-resistants, in doing this, have insisted that conformity to their peculiar views, or at least a practical support of them, is essential to genuine abolitionism, so that, (even in the small matter of woman's voting and holding office) a non-resistant space. conformist to the non-resistant sect, we are told, annot possess the spirit of abolition! At the same ne, non-resistants have denied the right to antiavery editors of official papers, to examine, adverse, their extraordinary claims! The editor of the mancipator and of the Friend of Man have been denounced as unworthy of anti-slavery support, for having presumed to do so. If this be not wielding the anti-slavery enterprise for the support of a sect—and the smallest sect in the land,—then tell me what would be doing that think. I do not say that it has been intended. I only affirm that it has been done, and this distinction I hinted at, in the paragraph you quoted from me. I would charitably believe that 'non-resistants' do not fully perceive the drift of their own principles, nor understand the naare and scope of their own measures. Perhaps they have erred, as some others have done,

in forgetting (though they sometimes seem to re-member) that ALL anti-slavery movements and eforts, whether by individuals or Societies, must, OF NECESSITY, assume the rightful existence of civil government, or else assume the contrary—that, OF NECESSITY, they must, IN PRACTICE, take ground either for or against the peculiar principles of non-resistants, on the subject of civil government, if not on the subject of woman's rights, a fact which (unlike the case of 'Baptism, Presbyteri anism, and Methodism') makes it the right, because anism, and Methodism') makes it the right, because it is the duty of every abolitionist (whether officially adopted he shall choose. Certain I ain that my friend Henry C. Wright, two or three years ago, was wont to consider the subject in this light, for he expressed to me, very strongly, his confidence that anti-slavery men and anti-slavery societies could not blink the question, either of civil governtial. nent, or of women's rights, but would be compelled nature of the case, to take ground eith at time, have left me in no do do poused no And his ints were determined to push the abolitionists into a practical decision of their principles. (29) And now, practical decision of their principles. (29) And now, hold! it is discovered that it is a 'prostitution' of behold! It is discovered that it is a prostitution of an official anti-slavery paper to discuss a subject, to the practical decision of which, abolitionists, as such, have been so perseveringly pressed! Why is this? Why this sensitiveness about discussion? For what reason must the right of discussion where the property of the proper For what reason must the right of discussion, be restricted to some anti-slavery editors, and not freely and cheerfully accorded to all of them? Is it found that the best way, of promoting non-resistance is to get people to adopt the practice first, leaving the discussion till afterwards? You cannot but understand well enough that if the people can be understand were enough that it is people; (as led into the practice of non-resistance principles, (as they are when they are led to decline voting, and to forbear asserting the duty of voting—and as they are when they are led to appoint women to the same when they are led to appoint women to the sai offices with the men) the fact of their adopting the offices with the men) the fact of their adopting the practice will presently secure their adoption of the theory—since men's principles are commonly contrived, some how, to square with their practices. Why then urge the practice upon the anti-slavery societies? Why revolutionize the American Anti-Slavery Society in order to introduce 'non-resistance' receives and measures, and net deny to the of-Slavery Society in order and measures, and yet deny to the official editors of these same anti-slavery societies, the RIGHT to examine and oppose your operations? Does this look like faith in moral suasion, attach-

ment to free discussion, and confidence in a good And how happens it that the 'Herald of Freedom, the organ' of the New-Hampshire State A. S. Society, and the 'Pennsylvania Freeman,' the 'organ' Pennsylvania State A. S. Society, and the tional Anti-Slavery Standard, the 'organ of the American A. S. Society, can all of them raise high he standard of non-resistant principles and measure res—(proscribing, in some instances, all who dis-ent, as untrue to abolition) if those same measures re 'foreign to the anti-slavery enterprise'? Be leased to answer me that -and teil me whether all nese papers are 'prostituted to those 'foreign ob-

Yours truly, WILLIAM GOODELL.

EDITORIAL NOTES. (1) This is hardly a fair statement of our position which was, that non-resistance ought to be neither op-

osed or maintained in an official anti-slavery journal. ed to come forward and expose our heresy in the very the subject of non-resistance-is urged as the reason from 'usurping an unjust control over anti-slavery movements' is, for all the official organs of anti-slavery societies to leave their 'appropriate sphere,' and wage against it an exterminating war! Very wellbut let the editors of these papers remember that the question has two sides, and that, if they commence an fence. Are they ready for a conflict on these terms? wish to settle on the anti-slavery platform?

tain pro-slavery friends of that cause, for presuming to Anti-Slavery Society; for it probably harmonized same character with that which the anti-non-resistance of them, because it agrees with neither! other is glorious. Brother Goodell may console him-self with the reflection, that he who falls in battle ions into the cause.

What the abolitionists of the New York Western What the abelitionists of the New York Western State Anti-Slavery Society think of this prostitution of their official organ to an active warfare against an enterprise wholly distinct from their own, we do not know; but if they are what we have always taken them to be, they will by no means sanction the violent and unjustifiable course of its editor.

We submit to the reader—nay, to bro. Goodell

himself-whether the above remark can, with any regard for accuracy or truth, be represented as a call up on the abolitionists of central and western New-York to turn him out of their employ. Such a statement surprises us.

(5) Of course we do not admit the truth of this statement. We do not ask the editor of the Friend of Man to join in a crusade against any legitimate principle or measure of the anti-slavery society, but to stop his crusade against principles and measures with

which the society has ' has nothing to do.' (6) If the circulation of the Liberator in New York s so limited, then we marvel how the 'heresy' of non-resistance has gained such a foot-hold there as to excite bro. Goodell's alarm.

(7) Perfectly parallel, so far as the principle in conroversy is concerned, although the comparison has not the merit of going on all fours!

(8) Certainly not, in all respects-but what then The only questions are, whether a man has not a perfeet right to publish abolition and non-resistance, or my thing else, in his own columns, in such proportions as suit himself? And whether the official organ of a society is not, on the other hand, bound to adhere strictly to the object for which that society was formed ?

(9) No. Non-resistants are not afraid that abolition sm will injure their enterprise. It is in fact an essential part of their faith. But, they hold certain views on other subjects, with which the anti-slavery organization has 'nothing to do,' and on which, therefore, it ' bas no authority to sit in judgment.'

(10) There never was such a time. During the ear 1837, when the editor's views of peace were well known, the State Society volunteered its pecuni ary aid in sustaining the paper. This it did, however, under an express agreement, that the paper should it is the duty of every abouttonist (whether ometany employed, or otherwise) to examine and discuss the principles of non-resistance, in order to know which sort of anti-slavery measures, (one of which must be adopted) he shall choose. Certain I am that my sion of so much reproach against the Society, that he

> the Massachusetts Society, to be used as their official organ, and if Mr. Garrison had not expressly reserved the right of entire independence as editor, the cases the Friend of Man. They never would have begun it in the official organ of an anti-slavery society. They do not hold to 'dragging in foreign topics.' It was only in self-defence that they spoke, and they would gladly have been spared the necessity for doing even that on the anti-slavery platform.

(13) He never was an 'official editor.'

(14) True-but is that the editor's fault, that it should now be assigned is a reason for gagging him in his own columns? Has not the 'pioneer' exercised his right to discuss ' foreign topics' from the first moment that his paper was started? When did the Liberator ever profess to be exclusively devoted to the subject of abolition?

(15) So far from claiming 'precedence in point of authority,' it has never claimed any authority whatever, except to utter frankly and plainly its honest convictions. If abolitionists have at any time regarded the opinions of friend Garrison as more worthy of confidence than those of other anti-slavery editors. that, surely, is not his fault. Is bro. Goodell envious

(16) 'It ' has never made any such claim. If its friends' choose so to regard it, in spite of all its discussions of 'foreign topics,' who is responsible but themselves? Is their good opinion of the Liberator set up as a reason for gagging the editor? And why should their partiality for the 'pioneer' paper ruffle the mind of bro. Goodell?

(17) The discussion of 'extraneous topics' in an adependent paper, cannot injure the anti-slavery discussion of them on the anti-slavecause. It is the ry platform, and in the official organs of societies, that es all the mischief.

(18) This from the logical head of William Good-Il!!! What is the argument? Why, that the editor of the Liberater agrees so perfectly with the Massachusetts Society and its Board of Managers on the anti-slavery question, and the latter have so much confidence in his fidelity and sound judgment, that without the consent of either party, against the wishes and protestations of both, and without any possibility of escape from the connexion, he is their organ (2) It is not enough, then, that the Liberator and This harmony between the Liberator and the State n-Resistant are continually open to the friends of Society on the question of slavery-a harmony which human government-nay, that they are even entreat- has existed in spite of the discussion in the former on channels through which it finds its way to the public why the discussion should cease! Surely, bro. Goodear! The only method by which it can be prevented ell has made a remarkable discovery! Hitherto we had supposed, that individuals and Societies might harmonize with each other, and exert all the influ ence in their power over each other's opinions and measures, and yet neither be the organ of the other. But it seems we were mistaken. To agree with a Society in opinion, and to have influence over it, so that attack, they are bound to open their columns to a de- your opinions are received with great confidence by its members, is to be its organ! If bro. Garrison were Is the question of the rightfulness of human govern- not so unfortunate as to have influence with his felments, based on physical violence, one which they low-laborers, he would have the right to use his own columns as he pleased! According to this new de-(3) Brother Goodell alludes, we suppose, to his duction from the principle of 'elective affinity,' the se as editor of an independent temperance paper, Friend of Man is as really the organ of the Massachuand to the persecution he suffered at the hands of cer- setts Abolition Society, as it is of the New-York State utter, in his own columns, his opinions on the subject quite as nearly with the former as with the latter! of slavery. This persecution was of precisely the Or, we may be told that it is not the organ of either abolitionists have waged against bro. Garrison, for disussing the peace question in the Liberator; and the of a Society, because it agrees with a Society in opin-apposition, in both cases, has been defended on the on; and the Friend of Man, although published by a me grounds. It resulted in depriving bro. Goodell Society, is not its organ, because it does not agree f his press and the means of a livelihood; while, on with it in opinion! Perhaps bro. Goodell would exthe other hand, bro. Garrison has been enabled suc- ert more influence in shaping the measures of the cessfully to baffle the designs of his opponents, and to New-York Society, and become in reality its organ, preserve unimpaired his inalienable right of free by stopping his discussion of extraneous topics speech. The triumph of bigotry and intolerance, in Bro. Garrison would soon lose his influence in the he one case, was as lamentable, as their defeat in the anti-slavery ranks in Massachusetts, if he were to im-

AGENTS.

MAINE.—Jas. Clarke, Wayne;—EdwardSouthwick, Augusta;—A. Soule, Bath.

NEW-HAMPSHIRE.—Davis Smith, Flymouth;—N
P. Rogers, Concord;—William Wilbur, Dover.
Vernort.—John Bement, Woodstock;—Rowland
T. Robinson, North Ferrisburg.
MASSACHUSETTS.—Win. E. Kimball, Topefield:—
Moses Emery, West Newbury;—C. Whipple, Newburyport;—Isaac Stearns, Mansfield;—Luther Boutel, Typort;—Isaac Stearns, Mansfield;—Luther Boutel, Groton;—B. F. Newhall, Sangus; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J. Church, Springsfield;—W. & S. B. Ives, Satem;—Henry Hammond, Dudley;—Daniel G. Holmes, Lovell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River;—Win. Henderson, Hanorer;—Win. Carruthers, Amesbury Mills;—Isaac Austin, Nantucket;—Elias Richards, Heymouth;—Edward Earle, Worcester;—Win. C. Stone, Watertown;—A. Bearse, Centreville;—Israel Perkins, Lynn;—Elijah Bird, Taunton;—N. A. Borden, New-Bedford;—Alvan Ward, Ashburnham;—Saml. I. Rice, Northborough.—[4]—For a continuation of this list, see the last page, last column.]

OLIVER JOHNSON, Printer.

WHOLE NO. 498.

(19) There is no more necessity for assuming the rightfulness or the injustice of human government, (for that is the point alluded to,) in an anti-slavery paper, or on the anti-slavery platform, than there is for settling the question whether it is or is not the duty of every individual to join the church. Both these estions must be settled by individual abolitionists for themselves. They are extraneous matters, on which the Society has 'no authority to sit in judgment.' Individuals can act on what assumptions they please-the Society has no right to assume or deny

what is not in the bond. (20) Yes.

(21) We say that we are prepared to defend the position, that an anti-slavery society has no more right to decide the question of the rightfulness of huan government, than it has to settle the controversy between the two parties in the Presbyterian church, or between Catholics and Profestants.

(22) Non-Resistants have made no such demand. nd effected no such change.

(23) We marvel at bro. Goodell's assurance. Does he not know that his alleged 'fact' has always been denied by the friends of the old organization?

(24) The 'pioneer society' has changed none of its measures. It continues to do, as a Society, all that t has ever done. Non-resistance has effected a change in the opinions of individual abolitionists on a point with which the Society has 'nothing to do. The organization is the same, both as to principles and measures, that it always was.

(25) No Society in the land is laboring more vigorusly or successfully, to carry out this measure, than the old * pioneer ' Society of Massachusetts. It holds and urges the 'obligation' alluded to in exactly the same sense in which it was announced by the National Convention in 1833.

(26) If this declaration is to be interpreted accordng to the Procrustean rule urged by bro. Goodell, it. was itself an innovation upon the principles of the nti-slavery organization, and is therefore good for othing as an authority.

(27) If women choose to avail themselves of their stitutional rights as members of anti-slavery societies to a greater extent now than formerly, rather than hold separate conventions, we see not why non-restants should be held responsible for it. The change,' so far as it is one, has been produced by he free and voluntary action of the women themelves. The members of certain religious denominaions have lately begun to hold conventions, 'distinct from those of' anti-slavery societies; but will bro. Goodell argue that this 'change' would justify a disssion, on the anti-slavery platform, of denominaonal peculiarities? Or that the 'change' in the ne case is more unconstitutional than in the other?

(28) As this and all that follows on the same point nothing more than a mere repetition, without any tensor of order truth. Our readers, by this ime, must have learned the arguments on both sides by heart, and we are quite willing that brother Goodell's assertions, (for they are nothing more) should pass for all they are worth. That he believes them to be true, our readers will readily and cheerfully admit; but the question is one, we apprehend, which they have settled already, after a careful examination of all the facts and arguments which have a bearing on the case. At any rate, as bro. Goodell does not even pretend to present any arguments, either new or ld, we have little fear that the weight of his authority will disturb the settled convictions of those who are in the habit of doing their own thinking. It is quite possible that ' the nation's moral history' may be ritten by some one who understands better than he appears to do, the nature and design of the anti-slave ry organization, and more disposed than himself to do justice to the character of its founder.

There was a time when William Goodell had not earned that a subscription to an anti-slavery constitution was an endorsement of the bloody and violent government of the United States as a divine institu-..-or that it involved the obligation to exercise the elective franchise under that government. There was a time when even he could stand up before an Anti-Slavery Convention, with a series of resolutions on political action in his hand, and declare that he had taken care to draft them in such language that non-resistants could unite with others in passing them! But now, how changed! Nothing will satisfy him short of an exterminating war in anti-slavery papers and meetings against all who cannot conscientiously vote to invest their fellow citizens with authorty to nprison, hang and murder human beings. At the me time that he admits that the military system s contrary to Christianity, he maintains that abolionists, by signing an anti-slavery constitution, have placed themselves under a solemn obligation to exercise the elective franchise under a government who authority can only be enforced AT THE POINT OF THE BAYONET, and to aid in electing one of their number 'COMMANDER IN CHIEF OF THE ARMY AND NAVY' !!! This, we are told, is abolitionism, according to the standard of 1833! A more ridiculous idea never addled a human brain. The early abolitionists had no more thought of erecting such a Procrustean bed. than they had of raising an army of soldiers, marching to the South, and emancipating the slaves by violence. They made their appeal to a people who claimed the power of mainnining a government-they saw that government ool in the hands of slaveholders, and they anticipated time when the people, under the influence of light and truth, would exercise the right of suffrage in accordance with their own professions of democracy Of the rightfulness of human government or any institution other than slavery, they said nothing. It was slavery alone that they sought to overthrow, and liberty alone that they sought to build up. For the truth of these positions we appeal to the well known facts, that several members of the Convention of 1833 conscientiously abstained from voting, that hundreds of others neglected to vote for various reasons, and that, until within a very recent period, (when certain professed abolitionists wanted to get rid of Garrison and the women ; !) nobody ever dreamed that any of these persons were violating any of the obligations which they had taken upon themselves by joining our societies. The Executive Committee of the American Society, in 1837, officially declared the question of the rightfulness of human government to be one with which it had 'nothing to do,' and on which i had ' no authority to sit in judgment.' Now we are told that every individual and every society 'must of necessity,' 'take ground either for or against 'human

government! We cast back the accusation, that non-resista have effected a change in anti-slavery measures, into

he teeth of those who make it. We go further, and charge our accusers with having made a dist attempt to wield the anti-slavery organization as an instrument for crushing an unpopular but righteon enterprise, to which they were violently opposed This 'fact is a part of the nation's moral history,' and the impartial writer of that history will see it and record it, to the shame of those who have betrayed their fellow-laborers and brought discord and division into our once happy ranks.

(30) We answer 'that' by an unequivocal denia of the alleged fact. The papers alluded to have not raised high the standard of non-resistance princ ples and measures.' On the contrary, they have simply refused to imitate the example of the Friend of Man, Emancipator and Christian Witness, by raising the standard of opposition to non-resistance, a

SELECTIONS.

From the Pennsylvania Freeman.

Should Abolitionists vote for Harrison? A late number of the Philanthropist contains a letter from J. Blanchard, in which he avows his determination to vote for Harrison at the approaching election. We sincerely regret that so efficient and devoted a friend of the slave as brother Blanchard, uld have resolved on a step fraught, as we think with injurious consequences to our cause, and inde-fensible on the ground of correct principle. But we will permit him to assign his own reasons for the different conclusion to which he has come, and will then make them the text for some remarks designed partly to show some of our grounds of dissent from nim, and partly to convince any of our readers who may agree with him, if such the have mistaken their true policy. there are, that they

Brother Blanchard says:

You recollect that some friend at Massillon wa You recollect that some friend at Massillon was greatly amazed, perhaps scandalized, when he learned that, some months since, I expressed a wish that the Whigs might succeed in the pending canvass, and a determination to give Harrison my vote. I am still determined to do zo, and for these reasons.

There are four things, one of which abolition voters must do in the present canvass—I. Vote for Van Buren,—2. Vote a third party,—3. Withhold their votes,—or, 4. Vote for Harrison.

I choose the latter—I. Because nothing can be worse than the present Administration respecting slavery. Nothing can be worse than importing blood-

Nothing can be worse than importing bl very. Nothing can be worse than importing blood-hounds to exterminate the Indians, for affording a sanctuary for figitive slaves! The whole course of the administration is of a piece with this. Our navy, in their hands, is the tool of vindictive, proscriptive

on their hands, is the tool of vindictive, prescriptive colonization.(1.)

2. Voting a third party, or withholding our votes, is only to draw off Whig voters, that Van Buren may succeed. I would as lief vote for the present administration directly as indirectly.(2.)

3. No valuable moral influence can be exerted by

our refusing to vote, or voting a third party. The first is decidedly preferable to the latter. For how much moral influence will a defeated political al

much moral influence will a defeated political abolition party exect in favor of their principles, upon their successful, triumphing antagonists '(3.)

*But if the Whigs succeed, they will do us no more good than the present administration.' I answer: I do not know that they will do us more good, but we can do them more harm. If they dare attempt to gag us, they rive their party in splinters. The Whigs of New York, Massachusetts and Vermont will not endure a gag. Our petitions will then have free course in Congress—agitation is thus facilitated—tor people encouraged, and our cause advanced.(4.) I would not have said a word on this subject had not some third party friends, at the convention, hinted that we preferred other interests to the emancipation of the slave. I believe that man is ignorant of the abolition question who honestly considers all other political question who honestly considers all other politica questions put together of equal moment with this.(5 But 1 do think, that the less abolitionists care abou But I do think, that the less administrate above
the pending election the better.(6) And I am sure
that a national abolition party will find this presidential canvass a sort of swine-shearing, where they will
raise the loudest cry and get the least wool.(7.)

Yours, for the slave,

J. BLANCHARD.

(1.) To this it is answer enough, that, if true will not justify voting for Harrison. Fo can imagine something worse even than the utterly unjustifiable as it is; but if we could not, w should ask proof that Harrison's would be better, be fore voting for him. Harrison's would be better, be-of a great wrong, will not prove it with to partici-if Harrison is unif of

If Harrison is unfit for the office he seeks, we have no right to vote for him lest somebody else will elect Van Buren if we do not. We are responsible for van Buren it we do not. We are responsible for our acts, not for those of our neighbors, which we not only do not approve, but do condemn and protest against. Friend Blanchard's argument is that of the slaveholders, who retain their slaves lest others should get them and treat them worse than they do. But he will not admit this, we presume, as a suffi cient excuse in their case. The 'choice of evil-argument may do very well in regard to physic evils, but will not apply to moral evils, od brother's own doctrine take not, such is our good brother's own doctrine, and unless our memory deceives us, he assented fully to the application which was made of it in our remarks at Oberlin last fall, against just such a policy as he now approves, and in the resolution adopted by the Lorain County (Ohio) A. S. Society, that abolitionists ought not to vote for any man who would not act officially for emancipation whenever he could constitutionally act at all with reference to

(3.) Admitting that we could exert no moral influence by refusing to vote for either Van Buren or Harrison, we should at least avoid exerting an in-Harrison, we should at least avoid exerting an in-fluence in favor of immorality. Better do nothing than do wrong. It would be a poor reason for help-ing to wrong your neighbor, that you could not, by an unsuccessful attempt to prevent the wrong, exert an unsuccessful attempt to prevent the wrong, exer any 'valuable moral influence' on the 'successful

iumphing' wrong-doer.

(4.) We are not quite so certain that the Whig

(4.) We are not quite so certain that the Whige-have any more respect for the right of petition than their oppenents, or that we have more to hope from the favorable dispositions or the fears of one party than of the other. Was it not by a Whig—J. R. Ingersoll—that the resolution denying to slaves the right of petition was introduced in Congress? and was it not sustained by Whig votes? Has Ingerwas it not sustained by Whig votes? Has Inger-soll's act been denounced by his party, or he reject-ed as unworthy their support? And if Harrison should act on the same principles, is it probable they will reject him? or that the New York, Massachu-setts and Vermont Whigs wil? 'rive the party into splinters' if they do not? What we are to expect from the triumph of that party, may be gathered from the proceedings of the Alexandria Harrison meeting, at which Daniel Webster signed the transfer of the northern Whigs to the slavocracy, and fer of the northern Whigs to the slavocracy, and Crittenden and Preston countersigned it as witness-es of the disgraceful transaction. Hear what the 'great Apollo' of the party said on that occasion. We quote from his speech, as we find it in the North American of this city, a Whig paper:

'He then repeated the expression of his high satisfaction at being enabled to address, directly, a southern audience, on topics in which the north and south have a common interest. He knew he was listened to by Virginians—full of the feelings of southern men—and pledred as deeply to the fortunes of the South. —and pledged as deeply to the ferranes of southern men and pledged as deeply to the fortunes of the South, as deeply as men can be on this side of the grave—and here, before such an auditory, he desired to declare his determination to do all in his power to precent the success of those measures which would divide the Whigs of the South from the North.

And again :

What, fellow citizens, have you to fear from the people of Massachusetts? What have you to fear from the people of Massachusetts? What have you to apprehend, on this vital subject, from that son of your soil, descended from your best Virginia stock, your own William Henry Harrison—that child of Virginia, with the bland of the west. William Henry Harrison—that child of Virginia, with the blood of the revolution and of independence cours-ing in his veins? Can you believe that when he is called from his farm and his plough, to administer the government, that he will lay ruthless hands on the in-stitutions among which he was born and educated? 'No! no!' was responded by his auditory, as with one voice.

I say no, too. We of the North and South will join in fellouship and friendly communion on this mat-ter. I stand in the presence of distinguished men from the southern States; and I now summon them from the southern States; and I now summon them into court, and ask them, as witnesses, to declare to you whether I and my political friends of the North entertain any feelings different from their own in regard to your entire and undivided control over this subject, and your other State concerns?

We are aware that it may be said he accompan all this with marvellous proper talk about the Con-stitution, securing to the South their rights, and 'all property, to be governed and disposed of as "they"

see fit'; but we see not how this helps the matter, for he knew and every body knows how this language would be interpreted by his audience, and what they understood by 'all property,' and the right to 'dispose of it as they see fit.' He must admit, therefore, that he either pledged his party to slavery, or practised deception on his hearers—and if he would on them, what assurance can we have that he would not on us. Besides, he declares his determination to oncore, to the extent of his power. determination to oppose, to the extent of his power, these measures which would divide the Whigs of the north and the south. Does it need the gift of divination to tell what those measures are The most ardent Harrisonian will hardly deny that an atpt by the northern Whigs to abolish slavery in District of Columbia and Florida and the interstate slave trade, and to refuse admission to any new slave states—the reception of petitions from slaves—the insisting on a proper and respectful treatment of anti-slavery petitions generally, and in a word, any action hostile to the 'peculiar institu-tion,' would divide the southern Whigs from the tion,' would divide the southern Wings from the party. To oppose all such action then, and, if possible, prevent its success, Webster is pledged, cause in which we are and as far as he can do it, has pledged the whole party. The North and the South are to 'join in fellowship and friendly communion on this matter.' Will any man say that he anticipated other 'friend-weight from companying' then that which results from control of the liberal. than that which results from conly communion' than that which resord coding every thing to the slavocracy? At all events, his hearers must have understood him as we do, and he unquestionably intended they should.

The same dilemma above stated, is therefore again presented here. The election of Harrison is not to assumed an organized form. endanger 'the institutions among which he was born and educated.' We all know what institutions

ose are. But we are not left to inference from Webster's testify as to his recings and those or his pointical friends at the North, obeyed the summons, and their testimony is on record. Crittenden, of Kentucky, announced himself a slaveholder, and declared 'that the Northern Whigs, with Mr. Webster at their head, Resolved, Having full confidence in the organ

the Northern Whigs, with Mr. Presser at their head, were as strongly and as sincerely opposed to the abolitionists, as he and his Southern friends.'

Preston and others, both northern and southern men, gave their attestation to the same point. The Alexandria Gazette, as quoted by the Emancipator, Alexandria Oracute, as quotes y the Emischery, says, 'his declarations on the subject of abolition were received with shouts of joyous exultation by the southern people before him, and his words will echo from Maryland to Louisiana.' Now, if Webster sat still and heard all this, without expressing dissent from the testimony of his own summoned witnesses, or intimating that the 'shouls of joyous exultation' were premature, he is either an are ceiver, or intended to make the pledge we have

charged upon him.

How much, then, has impartial liberty to hope m the triumph of the Whigs?

Those who dissent from our conclusion, will find o relief in contemplating the position of Harrisonself. We have in our hands such a mass of e dence going to show his utter unworthiness of antislavery support, that our chief difficulty is to select and arrange it. We begin with an extract from the New Jersey State Gazette, a Northern Whig paper. The italics are the Gazette's.

Some attempts have been made, of late, to connect Gen. Harrison with the abolitionists. But his opinions on this subject, have long been declared. In a letter to Judge Berrien, of Georgia, in 1836, he avowed these sentiments, and surely they are unti-abolitionist enough for any reasonable man.

The Gazette then quotes a paragraph which we will copy presently, with more from the same letter.

Our next witness is a southern one, and will tell s how Harrison's credit for abolitionism stands in Carolina. The Raleigh, N. C. Gazette, of April 28th, 1840, has an article headed, 'General Har-RISON THE DEFENDER OF SOUTHERN SLAVERY, in which it asserts that 'The more the life of General Harrison is investigated, the greater will be the evidences discovered to prove him a warm, undeviating, and inflexible friend to the institution of southern

slavery.'

It then goes on to speak of 'a bright proof of the old hero's denotion to the rights of the South,' which he gave while a member to the Ohio Legislature. 'A rank abolition preposition was introduced in that body,' and Harrison attempted to defeat it by offering a substitute, which, however, was rejected, and the original resolution was adopted, General Harrison voting against it in a minority of eight!!! taking uniformly has done on all other occasions, with the South against the assaults of northcious and shining proofs of devotion to its interests as have been universally manifested by General Harrison, during the whole course of his public life? does or not, we trust the North, and

whether she does or not, we trust the worth, and especially abolitionists will not forget them. A portion of Harrison's own testimony may come next, in the form of an extract from his letter to Berrien of Georgia, alluded to by the New Jersey State Gazette. It is dated Nov. 4th, 1836.

'I do not think that Congress can abolish, or in any "I do not think that Congress can abolish, or in any way interfere with, slavery, as it exists in the States, but upon the application of the States, nor abelish slavery in the District of Columbia, without the consent of the States of Virginia and Maryland, and the people of the District. The first would be, in my epinion, a palpable violation of the Constitution, and the latter a breach of faith towards the States I have mentioned, who would certainly not have made the certainly not have made the certainly. ould certainly not have made the sion, if they had supposed that it would ever be used for a purpose so different from that which was its object, and so injurious to them as the location of a free colored population in the midst of their slave population of the same description. Nor do I believe that ham, that what was man's own was absolutely and exclusively his own, and could not be taken from him, without his consent, given by himself or his legal

We have more to say on this subject-more testimony to present, not only fastening on Harrison the charge of anti-abolitionism to the heart's content of slaveholders themselves, but proving him also to have been guilty of the meanest duplicity and deception, for the accomplishment of his pur-

ELLIOT CRESSON. This versatile individual, had occasion to notice a year or two since, has since turned his coat the south side out, and performed a laborious tour to inculcate the principles (!) of colonization among the slaveholders of the South. He has obtained distinguished commendation from leading slaveholders in Georgia, and is the only man, we believe, who has attained a public attestation in his favor in South Carolina. While at the North, the burden of his eloquence was the power of colonization to hasten the emancipation of the slaves. We recollect attending a meeting at Pittsburgh, on mization to hasten the emancipation of the slaves. We recoilect attending a meeting at Pittsburgh, on the 20th of May, 1836, when, after an address by the Rev. Dr. Palmer, of Charleston, Mr. Cresson commenced his speech by saving, 'In this great sin of slavery we are all GUILTY, the North as well as the South; 'and he commended the colony of Bassa Cove 'as affording means of securing the EMAN-CIPATION OF ANY NUMBER OF slaves for \$50 a-piece.' He spoke of the 'owners of 2000 slaves now willing to emancipate them on condition they can be removed to Liberia,' and that 'no other instrumentality has produced so happy effects on the proprietors of slaves as colonization.' And he told the people of Pittsburgh, 'on your liberality depends the freedom or perpetual bondage of thouspends the freedom or perpetual bondage of thous-ands.' And he referred with great satisfaction to the case of 150 slaves from Tennessee, who would have been at present on their way to Liberia, but for an accidental detention on the way. See New-York Evangelist, June 4 and 11, 1836. That is the North side of the scheme.

Now look at the southern aspect. In the Charles-

Fall River Anti-Slavery Society.

The sixth annual meeting of the Fall River Anti-Slavery Society was held at the Chapel of the First Baptist meeting-house, July 4th, 1840. The follow-ing persons were elected officers of the society for e year ensuing.

President—Hon, Nathaniel B. Borden,

Chace.

Corresponding Secretary—Dr. Thomas Wilbur.

Recording Secretary—Richard C. French.

Trensurer—James Buffington.

Board of Managers—Jervis Shove, William B.

French, John E. Carr, Edward Buffington, George
E. Wilbur, Azariah Shove, Abraham Bowen, Louis

Lapham, Benjamin C. Luther.

The following resolutions were unanimously

dopted. Resolved, That the present state of our anti-slave y operations more than ever seems to call for the in creased energies of all those who feel interested in bringing about the speedy emancipation of the slave Resolved, That feeling full confidence that the

cause in which we are engaged is a righteous one we, as members of the Fall River Anti-Slavery So iety, will go forward with a full determination tha our efforts shall be increased, and that our contribu

Resolved, That we can but deprecate the divi sions that have recently taken place in the anti-slavery ranks, and believe that they are calculated

assumed an organized form.

Resolved, However, that while we deprecate the course which by some of our friends has been take in forming a new and distinct organization, and while of some who have been engaged, and forward

speech alone, for evidence to support our charge.

The witnesses whom he 'summoned into court,' to testify as to his feelings and those of his political body of those composing that organization are still body of those composing that organization are still disposed, and that they will yet continue to exert themselves and do much in behalf of the down-trod-

zation and management of the Massachusetts Anti-Slavery Society, that whatever funds may by this Society be raised the ensuing year for the purpos of carrying on the general anti-slavery operations of the country, be transmitted to the Massachusetts Anti-Slavery Society, and there to be disposed of in such manner as its Board of Managers in their discretion may direct.

Resolved, That our connaence in the integrity and clear-sightedness of Wm. Lloyd Garrison not only remains steadfast and unshaken, but is increased in view of the developements of the past year.

Resolved, That we recommend the Liberator and Cradle of Liberty to the patronage of the friends of the slave.

Resolved, That we regard the proceedings of the

late Executive Committee of the American Anti-Slavery Society in the transfer of the Emancipator on the eve of the annual meeting of said society, as an act violating the trust reposed in them and deepcensurable.
Resolved, That we recommend the National An

humanity, as the organ of the American Anti-Slave-ry Society on the old broad platform.

Resolved, That the Fall River Anti-Slavery So-

i-Slavery Standard to the support of the friends of

The Rec. secretary s report was read and accepted, from which we make the following extracts:

There have been only three meetings of the society held during the past year; none of them have been characterized by harmony and kind feelings, but we are happy to say that a better day (to human appearance) is dawning upon us. The dead weights that have for the last eighteen months heen hanging hat have for the last eighteen months been hanging as an incubus upon us, and impeding our progin the glorious cause of emancipation, are fast of ping off. We mean the disorganizers; and with regard to some of them, we feel constrained to say from the spirit they have manifested, that 'they

vent out from us because they were not of us. There have been held during the past year, nine meetings of the Board of Managers; at none of said meetings (owing to the disorganizing feeling of some of its members) has there been employed, in agree-ment with the requirements of the Constitution of this society—' the most energetic measures' to advance the cause of emancipation.'
We have been during most of the past year with-

out an officiating Treasurer, consequently the amount raised for the cause is unknown. It is supposed, however, from what information we have

The weekly contribution plan is now in success The weekly contribution plan is now in successful progress, upon which is pledged from one hundred and fifty dollars for the present year to the Massachusetts Anti-Slavery Society.

When we take a retrospective view of the past, and then return to the present aspect of the anti-slavery cause in this Commonwealth and throughout the country, we are led to exclaim in the language of serime van enemy best done this or is extended.

scripture, 'an enemy hath done this,' or in other words, 'it is impossible but that offences will come, but we unto him through whom they come.'

We would affectionately exhort those who have erred in leaving the broad platform upon which they first based themselves, to carefully, and prayerfully examine the subject of difference between us, and 'return to their first love'. We well-the

the American Anti-Slavery Society, is sufficiently broad to hold every abolitionist on the face of the whole earth. We would say to those who have left s, that nothing shall prevent us at any time from extion of the same description. Nor do I believe that Congress could deprive the people of the District of Columbia of their property without their consent. It would be reviving the doctrine of the tories of Great Britain in relation to the powers of Parliament over the Colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was many converse the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was many converse the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was many converse that the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was many converse that the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was many converse the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was many converse the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was many converse that the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, the colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that was many converse that the congression and practice) the fundamental principles employed the congression and practice that the congression and practice) the fundamental principles employed the congression and practice) the fundamental principles employed the congression and practice that the congression and practice that the congression and practice that the congression and Slavery Society. In conclusion, we would say to all, 'come (go) thou with us, and we will do the good: for the Lord hath spoken good concerning

Voted, That the proceedings of this meeting h ublished in the Fall River Monitor, Fall River Pa-iot, Boston Liberator, and such other papers as are

RICHARD C. FRENCH, Rec. Sec. From the National A. S. Standard. Severe Retort.

d deception, for the accomplishment of his purse.

At a recent discussional meeting of the Junio A. S. Society of Philadelphia, a young lawyer of considerable pretensions to eloquence, and of very house 'progress' through the northern states we decession to notice a very retwo since has since whose progress through the hording and progress through the colored people misances, &

Thine for the slave, D. L. M. Now look at the southern aspect. In the Charleston Mercury, June 20, is a communication from Elliot Cresson, in which he indignantly repels the allegation that his society has any relation to the slaves. His words are, 'I fearlessly assert, after twelve years intimate acquaintance with its operations, that it has rigidly adhered to the very letter of its constitution, and made its exclusive OBJECT the colonization of the FREE colored population,' &c.

Mem. The 150 persons referred to at Pittsburgh, were held as slaves by the agent who had them in DEAL JUSTLY. The Massachusets Abolitionist i MEM. The 150 persons referred to at Pittsburgh, no better reason, therefore, for this injustice, than were held as slaves by the agent who had them in this culpable neglect to ascertain the easily attainable region of them who escaped at Pittsburgh, and vere arrested by a proclamation of the Mäyor, and he manner in which the company was guarded with ayonets at Staten Island, is well remembered.—

Smancipalor. From the Pennsylvania Freeman.

So said young Elihu to Job and his aged friends, and of the truth of his assertion the last Emancipator gives conclusive proof, in the form of a letter from our much respected fellow-laborer, William Jay.—We have, as did Elihu to the men of Uz, 'given car We have, as did Elihu to the men of Uz, 'given car The issue which the new organization has made while' he 'searched out what to his 'reasons, while' he 'searched out what to and though our 'wrath was' not 'kindled,' like say,' and though our 'wrath was' not 'kindled,' like Elihu's, yet some surprise was certainly excited by seeing such a letter from such a source, and, like the son of Berachel, though we are 'young,' and he

who have recently acquired the control of it, as an in-strument for advancing the doctrine of the equality of the sexes, in all the relations of life.'

friend to be convinced by whatever he pleases to regard as sufficient evidence, we must say that for a Judge, accustomed, one would naturally suppose, to weigh testimony and form conclusions with cautious deliberation, he is marvellously easy to be satisfied seek to cover their disgrace with other pretences; and exceedingly slow of belief on that on which it is more abundant. The individuals to whom he alludes, have most explicitly depied that the start of the start is more abundant. The individuals to whom he alludes, have most explicitly denied that they have any such design as he attributes to them, and they have done nothing which necessarily implies that design. His friend Leavitt of the Emparients have done nothing which necessarily implies that design. His friend Leavitt, of the Emancipator, has told him in regard to the same kind of proceednim in regard to the same kind of proceed inference, that a 'contrary decision' would have been 'unsupported by the Constitution,' and 'would have been laking sides on a question, respecting which the society was bound to an entire neutrality.' The last year's Executive Committee, too, has told him that the 'proceeding,' such as he refers to, 'cannot be justly regarded as committing the society in fabe justly regarded as committing the society in la-vor of any controverted principle respecting the equal rights of women to participate in the manage-ment of public affairs. Friend Jay must then think lightly of the judgement of Leavitt and the late Ex-ecutive Committee, as well as of the veracity of those who still belong to the American Anti-Slavery Society, or we see not how he could have arrived at his present conviction. Again, he says: 'The claims now set up by the society in regard to

the rights of women' necessarily involve their parti-ipation in the sacred ministry, the elective franchise, and their entire independence in the conjugal rela-

This, we, in common with J. Leavitt and the late Executive Committee, positively deny; and we marvel at the acuteness of vision which has made the surprising discovery. The society has set up no claim whatever, in regard to the rights of women, except that by its Constitution they have a right of equal membership in it. It does not pretend to settle one way or the other, or at all to touch the question of their rights elsewhere, or their rights in the society even on any other ground than that of the lan-guage of the Constitution. The Judge adds:

Whether these claims be well founded or not, I know not by what right the society calls on its me bers to support them

Neither do we; but we do know that it never has made such call. To say it has, is little if at all less, than to charge it with absolute falsehood. Did the editor of the Emancipator, in voting with the maconstruction be correct. Did the Executive Com-pairty of the purity and 'their entire indepen-ship, vote for a call on the members of the society to support the participation of women in preaching, and voting at the polls, and 'their entire indepen-dence in the conjugal relation?' He did, if Jay's construction be correct. Did the Executive Com-pairty of the treat treat such a claim as not inconmittee of last year treat such a claim as not inconequal rights of women to participate in public af-fairs? They did, if Jay has not fallen into a most egregious error. But we know they did not. We do not know, however, by what right the society could call on its members to oppose, any more than to support these claims. With J. Leavitt we can see clearly, that such a decision of the question as Judge Jay appears to have wished, would have been 'unsupported by its Constitution,' and 'would have been taking sides' in opposition to that, which it has

no right to oppose or support. What excited in us the most surprise of any thing in the letter, is the following septensammee, whose meetings have been, and probably will continue to be both frequent and private.'

From the vile and profligate we could understand such a remark, while we should despise its base insinuation; but from the present source we cannot so easily decide how to take it. It has neither point nor force, unless it be received in a sense in which its use would be disgraceful to any gentleman, unworthy any man possessing a tolerably nice sense of worthy any man possessing a tolerably nice sense of propriety. We must, therefore, leave it as inexpli-

Which are the better Christians?

'By their fruits ye shall know them. Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven. If ye have respect unto persons, ye commit sin, and are convinced of the law as transgressors.'

w as transgressors.'
It strikes us, that not a few of our Colonization friends would do well to learn a lesson in Christianity—and that, by no means an unimportant one—from the heathen, whose Christianization is one of the avowed objects of the establishment of the

This remark is suggested by a sentence or two which we just read in Africa's Luminary, published at the Methodist Mission Press in Monrovia. A correspondent of that paper positively contradicts the assertion, made by a white missionary, that the natives of Africa will not pay the same respect to the colored as to the white man, and that therefore. This remark is suggested by a sentence or two the colored as to the white man, and that, therefore, the colored as to the white man, and that, therefore, the teachers must be employed, if any good is to be done. This representation is treated as unjust the above States, and that by their own father, their alike to the African and colored American, and call their rightful owner, and delivered to them as a set of the price pair from any of his other heir.

tion once more to the remark, that such expressions as the writer comments on, are calculated to depreciate the man of color in the eyes of the Christian world. It is a just observation and full of force. Well would it be if Colonizationists would ponder it deeply and draw from it the legitimate inference in regard to much of their reasoning in defence of their favorite scheme. Through almost all their reasoning and as the very cord which binds it together—if not every where apparent, yet every where traceable—runs the one prevalent idea, the frank expression of which in one of its forms occasioned the complaint of the Luminary's correspondent. the complaint of the Luminary's correspondent. He is a colored man, and can feel that the influence is idea is to depress the whole class to which ful all was not over,) one man only, the rest were clongs. His remarks evince, most clearly, too, women and children. The midnight assassins broke of this idea is to depress the whole class to which he belongs. His remarks evince, most clearly, too, that it tends to alienate their confidence from those who entertain and express it. The following sentence from the introduction to his communication, is full of significance, and bears directly and strong-

ly on this very point.

'I never had any suspicion of your professed object, and the purity of your motive in coming to this country to benefit the African race; and very far be that feeling from my bosom, until I shall hear or see that you have expressed yourself in language like that of the departed brother which I have felt ties and he gone she should share the save fitted.

From the National Anti-Slavery Standard. The Secession.

with us is this: That on the anti-slavery platform we recognized the equality of woman with mani. e., that she had the right to speak in our meetings one son of Berachel, though we are 'young,' and he somewhat older, we 'also will show' our epinion, 'not accepting any man's person,' nor knowing to 'give flattering titles unto man.' The letter says:

'The proceedings at the letter says: the right. Abby Kelley claimed the right. Her friends endorsed her claim, and proposed that she be put on a business committee. The meeting had 'The proceedings at the late anniversary of the American Anti-Slavery Society have convinced me that the institution is to be used by the individuals who have recently acquired the control of it, as an in-who have recently acquired the control of it, as an in-who have recently acquired the control of it, as an in-who have recently acquired the control of it, as an in-who have recently acquired the control of it, as an in-who have recently acquired the control of it, as an in-who have recently acquired the control of it, as an in-who have recently acquired the control of it. rageous despotism. Because she was put on the business committee, they seceded, and to cover Now, without denying the right of our worthy the illiberality of spirit that induced such action

and new organize for such an avowed reason, should seek to cover their disgrace with other pretences; ti-Slavery Society.

It has ever been the policy of our common energy

ings as have wrought his new conviction, and can doubtless tell him, in regard to these same proceedings, that so far were they from justifying his inference, that a 'contrary decision' would have been they from justifying his inference, that a 'contrary decision' would have been they form justifying his inference, that a 'contrary decision' would have been they form the discussion of the main question, namely, the sinfulness of slavery, to answer objections of their own making, such as amalgamation, disunion, insurrection and compact, and while we have too often been over anxious about these idle have too often been over anxious about these idle charges, the foul fiend has laughed at his successful

modes of decoy.

Despotism has a peculiar instinct that answers its purposes better than reason can. So long as the energies and strength of the foes of slavery are discovered by the system. verted from exposing the enormities of the system to answering jesuitical objections, tyranny takes courage. The moment that eagle-eyed liberty with nerring aim stoops for her prey, the shriek of despair goes up.

Be not discouraged, ye who have toiled in the

Be not discouraged, years, though left un-work of man's redemption for years, though left un-noticed and perhaps unknown, save within the im-mediate sphere of your faithful labors. Toil on! The sun of freedom is rising—already its glorious that is breaking upon us. Be faithful, persevere. light is breaking upon us. Be faithful, p

The plottings of insidious foes within our camp to deliver over a cause, eminently a cause of the peo-ple, to a time-serving and power-loving priesthood, as failed-signally failed. between those who love freedom for her own sake, and those who would fain appropriate her strength and beauty to their own aggrandizement, are fast being determined. Every day witnesses the gathering of Liberty's chosen champions on their own hill-tops, and the departure of those who had a nister purpose to gain. Let them seek their own affinities. 'Tis for us

to wrestle with the tyrant in the fastnesses of her chosen abodes, the pulpit and the church. Who will deny that if the northern church and clergy were

right on the slave question, to-day, that slavery would totter to its overthrow?

Let the religion of the North be a religion that visits the fatherless in their affliction; let it sympathize with the peeled bondman, and not stand aloof as now, locked in the icy coldness of its own selfishman. ss. Let the message of him who came to preach deliverance to the captive, and the opening of prison-doors to those that are bound, be deliv nstead of endless generalities and metaphysical speculations, and the work is done. The bondman shall leap from his bursting chains, and the image

If Jehovah be honored.

We have no time to waste with those who love sectarianism better than liberty, in cavilling about questions that never have been brought into our meetings, except by those who make the outcry

against foreign topics.

We would that they were frank in these matters, but that is to expect too much, perhaps: we do not gather figs from thistles. Nor is plain dealing the result of works performed in darkness. The action of the State is ahead of the church or

this subject at the North. The people are becoming many law was the rest to the beautiful the subject to the su as to political action, when we view the aspect of The greatest danger, in our opinion, is the organizing of a third political party, striving to break down existing political organizations. This we do fear may create jealousies and confusion that will prove highly prejudicial to the kind of political action we have had, and which we are sure is beyond the most sanguine expectations of the earliest abolitionists. Let us not be misunderstood, however; political action must be enjoined on abolitionists with increased faithfulness. They are but too prone to vote with their parties, instead of seeking their reform. What we ask is reform in the Church, reform in the State, on the subject of slavery, and reform in the State, on the subject of slavery, and we shall press the first just in proportion as religious influence is superior to political. And we shall not be moved by secessions, denunciations, misrepresentations, or the vilest abuse that new organizers

From the N. Y. Evangelist. The Scourge of our Nation. LETTER EROM A MISSIONARY.

Newark, Choctaw Natron, June 8th, 1840. law, in both States above mentioned, and their free papers executed in the respective County Courts of the above States, and that by their own father, their alike to the African and colored American, and calculated 'to depreciate the man of color, in the eyes of the Christian world.' The writer proceeds to say that the heathen in Africa 'have knowledge enough to judge of a man's character and qualifications (without respect of color) to be the teachers of themselves and children.

The editor of the Luminary adds his testimony to his correspondent's. He says, 'That color makes in favor of Jesse Beams, a half brother of the above his correspondent's. He says, 'That color makes any difference with the natives, as to the amount of respect they pay to men, is a grand mistake, and as we said before, a ridiculous notion. Native Africans are not wanting in discrimination. They can tell well enough that a tree ought to be valued according to the quality of its fruit, not the shade of its leaves, or the color of its flowers.

When will American Christians acquire the same discrimination? Would not a mission from these theathens' to our 'land of Gospel light,' to teach in our churches, our seminaries of learning and even our 'schools of the prophets,' the first rudiments of the religion of Jesus, the most obvious truths of sound philosophy, and the plainest dictates of coms correspondent's. He says, 'That color makes in favor of Jesse Beams, a half brother of the above the religion of Jesus, the most obvious truths of sound philosophy, and the plainest dictates of command at Towson, and also compel ever mon sense, be attended with beneficial results?

The form of Jesus, the most obvious truths of command at Towson, and also compel ever mon sense, be attended with beneficial results? mon sense, be attended with beneficial results?

Before closing this article we wish to call attention once more to the remark, that such expressions as the writer comments on are calculated by and bowie knives, repaired to the house, who eral of them were quartered, (for they were yet fea

rush to secure their victims.

The man on his first attempt for defence was shot be that feeling from my bosom, until I shall hear or see that you have expressed yourself in language like that of the departed brother which I have felt it my painful duty to contradict.' How plainly does this say, that the use of such language tends directly if not unavoidably to excite in the colored man's bosom, suspicion of the purity of the user's motives and of the sincerity of his professions that his object is the good of the African race! And how perfectly natural the inference!—Pa. Freeman.

eral Government for the arrest of the kidnappers.
What will be the end of all this is known only. God. He has some wise end or design to answe and he will accomplish it; but a woe is upon the

who have committed the offence.

Will not such facts as these awaken in the Chris tian public a deeper interest and stronger un the warfare which is waged, and will finally tr over that enemy (slavery) of the life, liberty and prosperity—yea to the souls of our dy

w men. Will any in this day of light take side again glorious cause of Christ? It will be a feat periment. What the mind and counsel have purposed to do for the melioration of now hastening to its final consumintenseness of infinite benevoler guidance of unerring wisdom, and by of Almighty power. And wee unto h tendeth with his Maker.—The lines an and preparation is now making for the of the great day of God Almighty; the Lord's side. Will any, in this esting moment stand on neutral ground! remember, that neutrality is treason, and ed in, is fatal. Jesus Christ will ! service of his people. Already has he as enemies all who will not labor as him.— He that is not for me is again whoseever shall deny me before men, his so deny before my Father which is in h
These statutes are not, nor never will b If such as would not lay down their life cannot be accepted, what will be the doom of in Christian lands, who will not lay down the stance, nor risk their reputation, or lift a finger advance his cause? I tremble for such. The fir advance his cause? I tremole for such. The time is short in which we have an opportunity to express our boundless obligation to the Savior. My sheet is full, and I must close.

Yours affectionately, A. D. JONES.

On the 2d inst., the select committee of the U. Senate, to which had been referred various memory. als in relation to this subject, reported two bit one for the admission of Florida into the Unit one for the admission of Foreign into the Union, on certain conditions, and providing that it shall earlier the other providing for its division by the Suwanne river, and the admission of the states of East and

West Florida.

What are the 'conditions' alluded to in the bill we know not, having merely seen a brief notice, their introduction, in the city papers. We take for granted, however, that the most important cond tion which ought to be imposed. that the new State shall come in under a repul-government, based on the principles of the Dec tion of Independence, and recognising the right every man to own himself. Without such a contion we hope no new State will ever be added this Union. We have already quite too many wh are giving the lie in their practice to their own p fessions of reverence to human rights, and

restants of reverties or numan rights, and regar for righteous liberty. Will our northern Senators sit tamely by and per mit the so much talked of 'balance of power' the Senate to be destroyed by the admission of the new slave States without any free State to keep scale even? thus throwing the preponderance of side of slavery? Will Webster feel himself be side of slavery? Will Webster teel himself bout by his Alexandria pledge of subserviency to said ern interests, as the price of southern vat to assent to this scheme for the strengthening of slave power? And will the people of the Na allow the deed to be consummated, which put if staff of dominion in the hands of the slave without lifting up a voice of remonstrance? pause for a reply.—Pa. Freeman.

DANIEL WEBSTER. One of the great difficu in carrying on the anti-slavery enterprise proneness of abolitionists to assume, without nce, that such and such distin dence, that such and such distinguished me church and State, whom they have been accuse to revere, cannot but be at heart sound and rig the subject of slavery; and although they me prudential reasons be somewhat slow in av their real sentiments, yet they will not wi found antagonists to the cause of freedom has been peculiarly the case with regard to quent senator who is named above. abolitionist, and would never betray th liberty. We have long believed otherw isfactory reasons, and have often grieved our by avowing a want of confidence in his integri picions are now fully justified by his own open

From the South.

A northerner residing at the South, in a lett the editor of the Connecticut Congregational speaks of the southerners thus:

In their hearts they despise a prokee. A very sensible lady remarked to me dinner party the other day, that she knew it w fact, and it was very natural it should be so, t although from courtesy or policy they might ceal it, every Yankee and every English

Abolitionist.'
My impression was that southern Christians m be, above any other class, opposed to the principol of slavery. The contrary, as far as I have observe is the case. They defend the institution upon sor al evil. On the other hand, men w no religious profession, and who are careles ale reconciling their admissions with their conduct we very commonly grant that it is a gross violation the rights of man, and indefensible upon any fa

ground or argument.

It would be useless to add anything upon the or dition of the slaves. The whole subject is bett understood by the readers of anti-slavery than by most southerners. There is one poil ever, which has been urged by the olitionists, and unnecessarily conceded by is, that the discussion of the subject has the lot of the slave more severe. There respects in which this is true, although to retically than practically. On the other hand, every sensible man here will testify that within the leten years there has been a great and favoral change in public sentiment in regard to the rement of the servants—to their allowance of the clothing, &c. This is natural. They feel that every set the world are upon those and their feeling the world are upon those and their feeling. eves of the world are upon them, and the of humanity are stimulated by the desire of me good their frequent boast that theirs is the bes tem of slavery which ever existed .- Friend of Man

Baltimore American, alluding to the proceeding the City Court on Saturday, says:

At noon, a case was brought before the court At noon, a case was brought before the cont, volving considerations of the highest impartace slaveholders, and in which the decision may affect rious points hitherto regarded as settled in their lation to the question. The particulars in the post instance consist in the detaining of a slave in tensifi in the city of Baltimore, between Delaware ad Leisiana, purchased in the former place by a citizat the latter, against the laws of the state of Delawar such cases made and provided, and which, under circumstances, give freedom to the slave. The edence turns chiefly on the place of residence dit purchaser, but as the argument has been postposed the case, we defer further remark until the decision delivered.

There is a point at issue which, however, we lieve, was not introduded, that seems capable of a

lieve, was not introduced, that seems cap lifying the proceedings. Though the state of Delaware contain this enactmen the state of Louisiana recognize the pre-slave, under whatsoever circumstances may be made. So that should the owner as a citizen of Louisiana, can the laws of on paramount to those of another state, on grounds?

A PEEP INTO THE LIBERIAN PARADISE. itor of Africa's Luminary, apologises to his c subscribers in the following terms, for the w punctuality in issuing one of his numbers. It that he and his printer were both absent at about the time for his paper's appearance, and sel was sent after them, which made the returning somewhat tardy. We proceed in his own. After being out five long days and nights, to boat 65 or 70 miles, sleeping wedged up in a n deck of this notable Liberian craft, in the ope nduring the hot sun by day, drenching rain from nadoes by night, having eaten up our stock ions previously laid in, we had finally, hu ided almost to death, to land sixteen in Monrovi in a Kenthalian our dangerou ded almost to death, to tain sixtee when rovia, in a Kroo canoe, on a dangerous beat and then to walk in heavy sand under a scorebit un, to our home. Hearing thus much, (and the outliff has not been told,) we appeal to your sympatia n order to avoid your censures

His subscribers must be hard-hearted, indeed, if they could condemn him severely after this appeal.

FRIDAY M During the a On the 13th of

WHOLE N

THE L

n the Barnstab! Seth Sprague t eded by an ex ces under which int was signed by Thomas Putti intended mai which the Rev. II lassachusetts Abo etter and statement clumn and a half Mr. Cummings was a of March 18, occ that paper, and one Mr Sprague's lette ing it over, Mr. Ga kward affeir, an marks, to the ins Mr. C. had no just to make a careful which Mr. Sprag shown to have bee enial of such state him personally. offulness, and after bo incident to try, Mr. G. was p ms. After he h: er containing Mr ceeded in procurir Mr Cummings all aly regretting the inclually to perf 1. Mr. Cummin in and Puttillow that the words 'a

Mr. C. says this that the term 'pe females, when refe until the N. E. Co 2. Messrs. Free gave an accoun Massachusetts ing, and left the in n. I said Mr. and Convention, a the Mass. Aut sent. Their compounding 2. Mr. Cummin met Mr. Spragu rmed him that h the Abolition S mistake. The Duxbury. Mr ice President, an tted in superse is appointment; in n to doubt the t venerable frier eletter was rea at the postage w

the Constitution o

rague, who say d, informed his : and hence, w was natural for h at Mr. Sprague es not deny that vering it, know 4. Mr. Cummin le at Sandwich Kelley on a co 1838, were made self. We kno w them to be s k them of s

d a moment in

resistance prin

5. Mr. Sprague

son was the P

ings introduces

Boston that it w

is, however, c

ngs says- If to of is slander an These are all the gs was entitled sent us a con ead of the long atriot, it would h rted, and we s reparing this art on from Mr. G ard letter, to rep its professions we care very e an editor pu n individual, he hing and every sion does no tor; and hence

e require us to itorial duty. THE N. E. MET its session for th hajority of the m La Roy Sunderla oral conduct' ritten and publis as adjudged guilt tt and others hich, it is intime ace of the Bisl ference appea derland just a ir old associat rds, they have ade themselves

of judging for o

MIDDLESEX Q earterly meeting eously advertis erator,) on Tu re will be a str true and the tr CHOOSING THE hn Rankin and ve both publicly Harrison. We men, who has ness of their al

hey have ' new

marching back

in elevating a p e) is indeed la

iese awaken in the Chris. st and stronger union in dd, and will finally triumph of the life, liberty, peace a souls of our dying fel.

ight take side against the It will be a fearful exd and counsel of God he melioration of man is consummation with the sevolence, and under the loss, and by the impulse we unto him who conThe lines are now drawn, aking for the great battle Almighty; and who is on y, in this sublimely intercutral ground! Let them is treason, and if persistst will have at the great the subst will have at the fear a subst will have at the subst subst will have at the subst subis treason, and if penist-st will have the decided st will have the decided ready has he denounced not labor and suffer for r me is against me; and before men, him will I al-r which is in heaven, &c., which is in heaven, &c., r which is in heaven, &c., tation, or lift a finger to mble for such. The time an opportunity to express
to the Savior. My sheet

ely, A. D. JONES.

of Florida. referred various m ect, reported two division by the Suwannee of the states of East and

ns ' alluded to in the bills has aliuded to in the bills bely seen a brief notice of city papers. We take it the most important condimposed, is emitted—viz. come in under a republ principles of the Declararecognising the right of Without such a condiready quite too many which practice to their own pre-

ators sit tamely by and perof 'balance of power'i ed by the admission of tw any free State to keep the of subserviency to south price of southern votes, for the strengthening of the the people of the North summated, which puts the hands of the slavocracy, ce of remonstrance? We Freeman.

One of the great difficulties slavery enterprise is the they have been accustomed at heart sound and right on and although they may for somewhat slow in avowi case with regard to the ele-med above. Even down to med above. Even down to prostitution at Alexandria, ed that he was at heart an never betray the cause of believed otherwise, for satonfidence in his integrity as stified by his own open u

he South. at the South, in a letter to necticut Congregationalist

s thus: espise a pro-slavery Yan-lady remarked to me at a uy, 'that she knew it was a ural it should be so, that, or policy they might con-d every Englishman was an

at southern Christians must s, opposed to the principle y, as far as I have observed, d the institution upon scripther hand, men who make and who are careless about ons with their conduct, will it it is a gross violation of indefensible upon any fair

add anything upon the conhe whole subject is better rs of anti-slavery journals There is one point, how-There is one point, nou-red by the opponents of ab-urily conceded by them, that the subject has rendered severe. There are a few that they severe. There are a few true, although rather, theo On the other hand, every testify that within the last a great and favorable not in regard to the treat-their allowance of food. their allowance of food, aural. They feel that the n them, and their feelings ed by the desire of making that theirs is the best system existed .- Friend of Man

TO SLAVEHOLDERS. The

ling to the proceedings or, says:
ought before the court, inthe highest importance to
the decision may affect vaded as settled in their reeparticulars in the present
tining of a slave in transitutween Delaware and Loumer place by a citizen of
of the state of Delaware in
ded, and which, under the
m to the slave. The eviplace of residence of the
tent has been postponed in
emark until the decision is

Though the laws of the his enactment, the laws of guize the property in the reumstances the purchase uid the owner be regarded in the laws of one state be to the results of the results of the results of the laws of one state be to the results of the results of

BIAN PARADISE. The edapologises to his colonial of terms, for the want of his numbers. It seems both absent at Bassa ere both absent at Bassa ere both absent at Bassa's appearance, and a vertich made the return vortich made the return vortice and a vertice and verti land sixteen miles from , on a dangerous beach, sand under a scorching thus much, (and the one-ppeal to your sympathies

THE LIBERATOR.

BOSTON: FRIDAY MORNING, JULY 17, 1840.

During the absence of Mr Garrison, the Libe ill be under the editorial care of the General

Better late than Never. 13th of March last, Mr. Garrison copies on the Barustable Patriot a letter from the venera Seth Sprague to Mr. C. H. Freeman of Sandwich, ded by an explanatory statement of the circum es under which it had been written, which state signed by the gentleman last mentioned and Thomas Puttillow. The letter of Mr. Sprague sted mainly to correct certain statements the Rev. Hiram Cammings, an agent of the usetts Abolition Society, had been understood ake in a lecture, or lectures, at Sandwich. The or and statement occupied considerably less than a man and a half of the Liberator. The reply of nings was published in the Barnstable Patri-March 18, occupying three columns and a half of t paper, and ending as follows:—' Papers copying Sprague's letter will please copy this.' On lookr, Mr. Garrison perceived that it was a mos ard affeir, and contained many statements and arks, to the insertion of which in the Liberator and no just claim. He determined, however, a careful statement of every particular in ich Mr. Sprague and his Sandwich friends were gto have been in error, and to record Mr. C's of such statements of his opponents as related him personally. Owing in the first place to foress, and afterwards to the pressure of care and neident to a preparation for leaving the coun-After he had gone, we could not find the pa secontaining Mr. Cummings' letter; but having su ded in procuring a copy, we propose now to do for fr Cummings all that justice requires at our hands— sly regretting that circumstances have unfortunately wed an act which it was Mr. Garrison's intention

Mr. Commings was reported by Messrs. Free as and Puttillow to have said, that he could prove sat the words 'all persons' were not originally in Constitution of the Massachusetts A. S. Society. Mr. C. says this was a mistake. He only asserted hat the term 'persons' was not understood to mean emales, when referring to the business of the Society, and the N. E. Convention in 1838.

2 Messrs. Freeman and Puttillow stated that Mr. gave an account of what took place at a meeting of Massachusetts A S. Society, Mr. Sprague presidng, and left the impression that he (Mr. C.) was pres-In reply Mr. C. says - Here they mistake a I said Mr. Sprague presided at the New-Engthe Mass. Anti-Slavery Society, at which I was ent. Their misunderstanding, therefore, arose compounding them together. I explained what bok place at both of those meetings.' 2 Mr. Commings was reported as having said that

met Mr. Sorague in the street, in Boston, and inmed him that his son was elected a Vice President of the Abolition Society, &c. Mr. C. says this also amistake. The conversation alluded to took place Duxbury. Mr. C. introduces certificates to show hat it was Seth Sprague, junior, who was chosen Vice President, and that the 'Jr.' was accidentally ed in superscribing the letter informing him of eintment; in consequence of which, it fell into hands of Seth Sprague, senior. There is no reaea to doubt the truth of this explanation, although sperable friend had good reason to suppose that sletter was really intended for himself, not only suse the 'Jr.' was omitted, but from the facts, hat the postage was paid upon it in Boston, and that son was the Postmaster in Duxbury. Mr. Cumings introduces a certificate from J. Brackett, in high the latter states that he informed Mr. Sprague eston that it was his son who was appointed, &c., however, contradicts nothing stated by Mr. gue, who says that two gentlemen, on the other nformed him that it was himself who was electand hence, when the letter came directed to him, was natural for him to suppose that the latter stateent was correct. Mr. Cummings denies having said ht Mr. Sprague secreted the letter from his son, but es not deny that he accused him of receiving and vering it, knowing it to have been intended for

4 Mr. Cummings affirms that the statements be mide at Sandwich respecting the appointment of Abby Kelley on a committee in the N. E. Convention 1838, were made on the authority of Mr. Sprague self. We know not who is responsible for the nts of Mr. C. in respect to this matter, but we now them to be substantially incorrect. We do not hisk them of sufficient importance, however, to end a moment in correcting them.

5. Mr. Sprague spoke of the charge brought against the Massachusetts A. S. Society of having adopted non-resistance principles as slanderous. Mr. Cumings says-'If telling the facts and bringing the of is slander and falsehood, then I am guilty.

These are all the points respecting which Mr. Cu nings was entitled to speak in the Liberator. If he d sent us a communication of reasonable length, istead of the long and clumsy epistle published in the triot, it would have been promptly and cheerfully eried, and we should have been spared the labor of eparing this article. Mr. Cummings has taken ocson from Mr. Garrison's neglect to publish his awkand letter, to represent the Liberator as being false is professions in respect to free discussion. For we care very little. It does not follow, that bease an editor publishes an article which concerns adividual, he is therefore bound to insert any ing and every thing, however long, dull, or irrele at, which that individual may send in reply. Free ssion does not require this at the hands of any or; and hence we shall always exercise the liberfjudging for ourselves how far the claims of jus ire us to go in this as well as all matters of

THE N. E. METHODIST CONFERENCE has just close its session for the present year at Lowell. A large only of the members profess to be abolitionists Roy Sunderland was tried on a charge of 'imstal conduct' for various things which he had ten and published on the subject of abolition. He adjudged guilty under one specification. Brother oft and others are very sore about this decision, ich, it is intimated, was procured through the inace of the Bishop. A considerable portion of the aference appear to have treated Messrs. Scott and iderland just as the latter have treated some of old associates and fellow-laborers; in other rds, they have forsaken them because they have emselves odious to the powers that be. y have 'new organized '-that's all! So much

marching backwards to propitiate the enemy. MILDLESEX QUARTERLY MEETING. The next berly meeting of the Middlesex County A. S. Soty will be held at Westford, (not Westport, as erously advertised in two former numbers of the ator,) on Tuesday, the 28th inst. We trust we will be a strong gathering on that occasion of true and the tried in old Middlesex.

CHOOSING THE LEAST OF TWO EVILS. The Rev Rankin and the Rev. J. Blanchard, of Ohio, e both publicly expressed a determination to vote Harrison. We are both surprised and pained to men, who have given so many proofs of the geness of their abolitionism, avowing an intention to in elevating a pro-slavery man to the Presidential Such inconsistency (to call it by no harsher

slavery, and presents in bold relief the fruits of its implacable and diabolical spirit. The general silence of the pulpit and the press, and the apathy of the community, in respect to an occurrence of such deep and thrilling interest, can only be accounted for by admitting the truth of what abolitiouists have often asserted respecting the insidious and corsionary societies, to some far-off heathen country, to preach the gospel, and had been forced to return home threats of violence and murder on the part of those hose 'domestic institutions' are hostile to Christian ty, does any one believe that the community would have been indifferent to the facts? Who that knows any thing of the zeal with which modern Christians, like their ancient prototypes, the Scribes and Pharies, compass sea and land to make proselytes, can doubt for a moment that such an occurrence would have been made the occasion of deep and thrilling exhave been made the occasion of deep and thrilling extement-that the press (the religious press particularly) would have teemed with bold denunciation and warm appeals-and that our churches would have been thrown open to the refugee, and thronged by thousands of people, anxious to see and hear the man who had been able to preserve his life only by fleeing from his heathenish persecutors? But here is a man who has been driven from a city in our own country for no other reason than his fidelity in vindicating the great truths of the religion we profess, and the princi oles on which our free institutions are based. Is here nothing in such an occurrence to excite thrilling motions in the hearts of the people of New-England Are we so stupified and besotted by the foul exhalations of slavery, that a transaction like this excites neither sympathy for the bondman, nor alarm for the safety of our own liberties? Alas! we fear that truth will compel us to answer this question in the affirmative. The political papers are too much engaged in the lofty work of electioneering for the next Presidency, and contending whether the revenue of the country shall be kept in a Bank or a Sub-Treasury, to allow a moment for the discussion of so insignificant a matter as the freedom of speech and the liberty of one sixth of our population; and the so-called religious the formation of an Anti-Slavery Society. papers are so entirely absorbed in the sublime occupaof making and patching up creeds to regulate the faith of men, and heralding the triumphs of a war making and slaveholding Christianity, that they cannot for a moment think of descending to notice an affair of so little consequence as the expulsion from the pulpit of a clergyman for imprudently applying the priniples of the gospel to the actual relations of society ! And what is worse than all, the people love to have

There are however, honorable exceptions to these general remarks; and we rejoice to believe that the number of those who view such transactions in their proper light, as the signs of our national degeneracy,

anks. The writer says :- "The original cause of the pon the simple stock of immediate emancipation, I nexton with the Archive stock of the present meeting, be prepared and discovered, and labored to the extent of my abiliand its publication requested in the Liberator. ty to counteract.' The truth is, there are few inividuals in our ranks who have labored more effectually than John G. Whittier to do the very thing which he says has severed the anti-slavery host in wain. He it is who has sought 'to engraft upon he simple stock of immediate emancipation' the quesion of the rightfulness of human governments-a ad a place in their hearts, friend Whittier cannot tion of said Society. omplain of us for repelling his charge, and placing e are influenced by no other than kind feelings in is avowal of our honest convictions.

AMESBURY, 24th 6th month, 1840. My DEAR BROTHER LEAVITY,-I have just return I to the quiet of my home, and have barely had lei-ire to glance over the anti-slavery newspapeis which

ave accumulated during my absence.

Last year I attended the annual meeting of the American Anti-Slavery Society in New York. It cas to me a painful season. The distrust and jealousy thich were manifested, and the impeachment of moves which was indulged in, were to me a source of orget merification, and sorrow unfigned. And egret, mortification, and sorrow unfeigned, And hen, previous to the late anniversary, I saw the parhen, previous to the late anniversary, I saw the pares mustering for strife—signals and watch-words assing and repassing over the land,—and every indiation of a desperate struggle for the mastery of numers, I could not find in my own mind any freedom attend the meeting. Even had I resolved otherise, the state of my health must have prevented me rom any active participation in the business proceedings, and I felt no disposition to be a spectator of discussion and strife among friends.

Of the result of that meeting I need not speak. The fing which I have great y feared has come upon us.

hing which I have great y feared has come upon us. The original cause of the difficulty—a disposition to ngraft foreign questions upon the simple stock of im-The original cause of the difficulty—a disposition to organize the constant of the original cause of the difficulty—a disposition to organize the constant of the constant of the extent of my ability to counteract. That in so the extent of my ability to counteract. That in so large them of the counterpact of my dearest personal friends, has been no Whereas, we believe the efforts of those faithful Whereas, we believe the cause in Boston, who

she extent of my ability to counteract. That in so oing I have been compelled to dissent from the views of some of my dearest personal friends, has been nordinary trial to me. Whether a due degree of forestance under injury and unmerited reproach was anifested by those who have separated from the old American Society, I am perhaps not in a situation to lecide. But the separation has taken place; and I am now only hope that both parties will go forward, such m its own way, steadily and without turning saide to assail each other, to promote the great and tood cause to which they stand pledged before the world.

I perceive that the American and Foreign Anti-Slavery Society, one of the two great divisions of the abolitonists of the United States, have placed my name on the list of its Executive Committee. I am gratefully sensible of this mark of esteem and condence on the part of so many of my old and tried ellow laborers. But, I cannot take upon myself the esponsibility of such an office, while the state of my health admonishes me of an inability to discharge its latties, especially at a time when the exigencies of the ause call for the exercise of so much wisdom and energy, forbearance and firmness. I must, therefore, reuset that my place in the Committee may be supposed by another. In so doing, however, I wish not o be understood as expressing any want of sympathy and unity with my anti-slavery friends, whose name on warract of a letter written by a gentleman now travelling in Mississippi—hunting, we suppose, on the avails of the 'Southern Trade,' which

The Rev. George F. Simmons.

We are gratified to learn, that the expulsion of this gentleman from the city of Mobile, for his boldness in assailing slavery from the pulpit, is a prominent topic of conversation among a large class of people in Boston and its neighborhood. It is a tranaction of great importance, because it illustrates the true characters.

The editor of the 'Christian Panoply,' (the o gan of the Orthodox Congregationalists in New Hamp shire!) who is too conscientious to support abolition ism along with such heretics as Garrison and Rogers has undertaken a defence of the whig party! He thinks the outery of that party about ' hard cider' will not operate against temperance at all! 'The hard cider party, he informs us, are not topers of hard rapting influences of slavery upon almost every de-partment of northern society. If Mr. Simmons had gone, as an agent of one of our large and popular mis-sire should detect their editor in making apolo-gies for abaltionists, they would no doubt give him a shire should detect their editor in making apolo-gies for abolitionists, they would no doubt give him a discharge; but they will be quite content to see him lending his aid to advance the schemes of the whig party, and elevate to the Presidential chair a defender of the bloody system of slavery!

Dedham Female Auti-Slavery Society. The annual meeting of the Dedham Ladies' Anti Slavery Society, was held May 14th, and was ad-

The adjourned meeting was held on the secon Wednesday in June, twenty-two members present and finding themselves unable to elect officers for the

year, the meeting dispersed without adjournment. The ensuing monthly meeting of the Society was held on the 8th of July-forty-six members present A Board of officers was chosen for the year.

A resolution was then introduced, making the Dedham Ladies' Anti-Slavery Society ' auxiliary to the 'Massachusetts Female Emancipation Society,' an association recently formed in Boston-by individ uals who had labored in vain to effect the dissolution of the 'Boston Female Anti-Slavery Society.'

Thereupon a majority of those bitherto known the active members of the Society, unwilling to sustain an auxiliary relationship to an association that they believe in an attitude of hostility to the anti-slavery enterprise, caused their names to be removed from the records of the 'Dedham Ladies' Anti-Sla very Society.'

A meeting of women of Dedham, interested in the anti-slavery cause, was held July 12th. Mrs. E. Foord was appointed President, and Miss L. Allen, Secretary. The meeting voted unanimously to proceed to

A constitution was presented, and its provision having been discussed, it was accepted, and a Society organized, by the name of 'The Dedham Female Anti-Slavery Society.'

The following persons were chosen officers for urrent year:

Mrs. Elizabeth Foord, President; Mrs. Taft, Miss Nancy Guild, Vice Presidents; Miss Eunice Messinger, Rec. Sec.; Miss Sophia Foord, Cor. Sec; Mis Louisa Allen, Treasurer; Miss S. Guild, Miss E Foord, Mrs E. Taft, Managers.

The following resolutions were then offered and

Resolved. That we regard the Massachusetts Abo kesolved. That we regard the Massachusetts Abolition Society, and alk kindred associations, with repeat and disapprobation, believing their real object to be that of supporting a pro-slavery Christianity—rather is yet ground for hope that the reforming influences of truth will avert the nation's destruction.

Kesolved. That we regard the Massachusetts Abolition Society, and alk kindred associations, with regret and disapprobation, believing their real object to be that of supporting a pro-slavery Christianity—rather than that of purifying the church of Christ, and breaking the fetters of the slave, by a fearless application of the pure principles of the gospel.

Resolved. That we regard the Massachusetts Abolition Society, and alk kindred associations, with regret and disapprobation, believing their real object to be that of supporting a pro-slavery Christianity—rather than that of purifying the church of Christ, and breaking the fetters of the slave, by a fearless application of the pure principles of the gospel.

Resolved. That we regard the Massachusetts Abolition Society, and alk kindred associations, with regret and disapprobation, believing their real object to the that of supporting a pro-slavery Christianity—rather than that of purifying the church of Christ, and breaking the fetters of the slave, by a fearless application of the previous control of the slavery specific than the regret and disapprobation, believing their real object to the late of supporting a pro-slavery Christianity—rather than that of purifying the church of Christ, and breaking the fetters of the slavery specific than the regret and disapprobation, believing their real object to the previous control of the previous control of the properties of the slavery specific than the regret and disapprobation, believing the fetters of the slavery specific than the regret and disapprobation, believing the fetters of the slavery specific the slavery specific than the regret and disapprobation, believing the support of the slavery specific than t

John G. Whittier.

The following letter from this individual appeared in a late Emancipator. We publish it mainly for the purpose of calling attention to what it contains respecting the cause of division in the anti-slavery and so the cause of the caus

Voted, That a brief account of the circumstance difficulty, a disposition to engraft foreign questions that rendered it necessary for us to dissolve our con paper the simple stock of immediate emancipation, I nexion with the 'Dedham Ladies' A. S. Society,

> Voted to adjourn. E. FOORD, President. EUNICE MESSINGER, Secretary.

Bristol County.

From a letter just received from brother R. C. French of Fall River, Corresponding Secretary of Bristol uestion which his own partners in the work of divion, no longer ago than 1837, pronounced 'foreign' to pression is gone out, from a mistake in speaking of ur enterprise, declaring that with it the American or the Vice President who put the vote of adjournment oriety had 'NOTHING TO DO.' Having volunlast April, that the Bristol County Society would hold trily accused his former fellow-laborers of entertain- a meeting this month at Fall River. For the inforng a 'disposition' which they solemnly aver never mation of such, I copy the 5th article of the Costitu-

'Article 5th. This Society shall hold an annua he saddle on what we esteem the right horse. Let meeting and a semi-annual meeting; the annual ot be too sensitive, then, under our 'plain lan- meeting to be holden on the third Tuesday in Octouage.' If his heart is 'warm towards' those whom he ber-the semi-annual meeting on the third Tuesday ccuses, it will not be difficult for him to believe that of April, at such places as shall be designated by the Society, at which time the officers of the Society shall be chosen. It shall also meet whenever notified by the Board of Managers, they having given two week previous notice in three or more of the newspapers published in the county.'

If any of our Fall River friends want help at this trying time, perhaps they might make arrangements

for celebrating the first of August. CLOTHER GIFFORD, Rec. Sec. P. S. The annual meeting for the choice of officers will be holden at Fall River on the third Tuesday of October pest. Fairhaven, July 12th, 1840.

Lynn Women's Society.

At the fifth annual meeting of the Lynn Women Anti-Siavery Society, held June 17th, 1840, the following resolutions were unanimously adopted: Resolved, That while dissensions are thinning or

Resolved, That while descensions are thinning canti-slavery ranks, we will stand firm on the immu ble principle of truth.

Resolved, That while we consider the system American slavery a system of robbery, it is the duty

Mississippi. The Bangor Courier, of June 23, contains an extract of a letter written by a gentleman now travelling in Mississippi—hunting, we suppose, in vain, for the avails of the 'Southern Trade,' which place in the Committee may be supdied by another. In so doing, however, I wish not
obe understood as expressing any want of sympathy
and unity with my anti-slavery friends, whose names
re associated with mine. Far from it. It is perhaps
roper for me to say, that I have regretted some parts
f the Address to the public, published in the Reportr, while at the same time I have no unity whatever
with the resolutions of the old society against the new
fet, while I lament over the spirit of crimination
hich has been indulged, while I cannot but condemn
and deprecate measures which, however well intend
d, have proved prejudicial to the cause—I can still
ity, in sincerity, that my heart is warm towards evry friend of the oppressed slave, and that, in looking
numd as I do, upon the general apathy. I can pardon
I am abolitionist almost every thing save indifference
I this great object for labors and prayers.
Go on then, brethren, and may the blessing of the
common Parent of the slave and of ourselves be with
ou. He who ordereth all things aright has with
rawn me from active labors in the cause of the slave,
and in so doing, has taught me how poor and weak is
uman nature in itself. Yet my faith in the original

For the Liberator. A Party Trick.

tion, are ready to sell their principles for a mess of pottage, and vote the pro-slavery ticket in the coming election. The Bristol County Democrat, after calling upon its readers to peruse the whole Address, left out the paragraphs bearing upon abolition! The editor, after being importuned to publish it, did so in the next paper, without giving any reason for the omission the week hefore. How many other democratic papers omitted to publish the paragraphs alluded to, I have not the means of knowing. Among abolitionists, both parties try to make it appear that abolitionists, both parties try to make it appear that their particular candidates are in favor of abolition; but, among slaveholders, they try to prove them to be in favor of slavery. I trust a single abolitionist cannot be found to vote for either candidate, but let them scatter, or vote for James G. Birney, or stay away from the polls.

The following are the paragraphs alluded to above, bearing upon abolition, which the Bristol County Democrat left out, which I wish you to pub-

to his children, thus solemnly commends to their or that wou should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual and immovable attachment to it, accustoming yourselves ren! Aye, and will have the fool-hardiness to call the state of the s to think and speak of it as the palladium of your political se fety and prosperity; watching for its preservation with jealous anxiety; discountenancing should spurn such recreancy from us, as we would whatever may suggest a suspicion that it can in any event be abandoned; and indignantly frowning up-

on any attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.'

Such are the parting words of the great and good Washington! The federal whigs pretend to cherish his principles, and to be governed by his admonitions and example. Yet they have, at this very it rests, as containing principles at war with the right is of men and the laws of God; who have openly declared that they prefer emancipation without union, to union without emancipation; who have, by calcumy and misrepresentation contributed to ren der one portion of our fellow citizens odious to the der one portion of the content of th

ures could be built upon its ruins. social duties, the rights of property, the charities of life, the domestic relations, are all disturbed by the conduct of this misguided sect, and if it were possible that their influence could so far prevail, as to produce an interference on the part of the national legislature, with the institutions of individual States, these great interests would become a sacrifice to a wild, visionary, and impracticable, if not a designing scheme of pretended philanthropy. In the prosecution of this scheme, portions of our fellow citizens have been denounced as robbers and man-stealers; foreign emissaries have been encouraged to travel through the country, uttering and disseminating atrocious misrepresentations and inflam-matory harangues, calculated to excite servile insurrection, and intestine war; and money has ever been solicited and procured of enthusiasts in other countries, and expended here, in scattering the fire-brands of discord and disumon throughout the land. Those who see these results, and persist in the measures which have produced them, will not be deterred by the sketch we have drawn; but if there be among them others whose attention has been turned away by exaggerated and exciting represent-ations from the great principles of forbearance, concession and compromise, upon which the Union was founded, and by the sacred preservation of which alone it can be upheld, we appeal to all such to say whether a connection, which impeaches their judg-ment, their patriotism, their justice, and their devo-tion to our republican institutions, should not be remounced at once and forever.'

For the Liberator. prospects of the Cause

abors have been too much directed towards convincing the people of the slaveholder's guilt, and the daveholder's duty of immediate repentance, and too ittle towards showing them their own guilt and heir own duty immediately to repent, and do works meet for repentance.

The results of this defect, in part, we witness this day, in the divisions among nominal abolitionists, and in the cold heartedness of so many members of our societies. There are, in fact, but two sides to he slavery question in this country. On the one ide are those, who, with more or less sympathy for he slave, or with no sympathy at all for him, either daveholders or non-slaveholders, or members of antilavery societies, have their love for the right in his case, outweighed by other considerations of duty or expediency. On the other side are those who, believing that duties never clash, that rights never interfere, that truth can never war upon truth, that

righteousness is the perfection of expediency, wash their hands and their garments from the blood of the slave, by refusing either to hold him in bondage themselves, or to aid by vote or countenance in ele-vating to effice men who will use aught of their offi-The Democratic National Convention, held in Baltimore May 5th, issued an 'Address to the people of the United States.' In that address no less than four paragraphs are devoted to the task of frowing upon anti-slavery and denouncing abolitionists in no measured style. The Address calls apon abolitionists to 'renounce at once and forever,' their adherence to anti-slavery, and come up to the help of the party in their present emergency, and cast their votes for Martin Van Buren. No doubt many abolitionists, especially of the new organization, are ready to sell their principles for a 'mess of pottage,' and vote the pro-slavery ticket in the company and their paragraphs bearing upon abolition. The Bristol County Democrat, after calling upon its readers to peruse the whole Address, left out the paragraphs bearing upon abolition. The editor, after hends and their garments from the blood of the slave, by refusing either to hold him in bondage temporation for aid by vote or countenance in elevating to office men who will use aught of their official power to perpetuate his oppression, and by withholding their approbation from those as Christians or republicans, who directly or indirectly sustain the slaveholder in his outrage upon his brother man. But our anti-slavery societies have drawn in many, the former class. And as they have mingled with the true hearts, collisions and divisions have necessarily arisen. Writers in our newspapers, too, writers of our books, and our public lecturers, belonging, a portion of them, to the former class, have by their efforts only made abelitionists such as themselves; that is, no abolitionists at all; end the true of heart have supported them in doing it, instead of giving have supported them in doing it, instead of giving their entire support to efforts adapted to produce conversions of the genuine stamp. Thus has the evil multiplied, and the end of it has not yet been revealed to us.

Whether the friends of the slave can go on,

therefore, with their old societies, and accomplish the great work before them, or whether they will fi-nally be obliged to destroy the old fabrics, and erect nairy be coniged to destroy the old nabries, and erect new ones on the principles which, as I have said, we should originally have started upon, remains yet to be shown. For the present, I do not think it would be wise to form new societies, since the old ones embody no false principles, but only fail to bring ou distinctly a very upperture, indeed the most im-portant, portion of the truth for our own practical ers and others concerned:—
But our opponents do not alone depend for their naticipated triumph over the democratic party, on the influences to which we have referred. They have enlisted the fanaticism of the old and the second to the resolutions and our addresses. The people are now pretty well convinced that the slaveholder—away south—the man whom we do not see—should incomplete the second to the second mediately abandon his slaveholding, and that for bir world in their cause. They are associated with one of the most dangerous political sects that have ever But few are they who see that it is sin for them to been arrayed against the sacred union of the States which the Father of his Country, in his last address to his children, thus solemnly commends to their care:

continue, a single day, to lend their indirect countries to the slaveholder. How many that assent to the former position still cling to their procare: re:

'It is the says) of infinite moment that you should pro-slavery political party! How many professes sholitionists will even cast their votes for that hate themselves abolitionists afterwards, with that sin un repented of still resting upon their heads. spurn the venom of the rattlesnake. A sin so foul is one that the heart of an abolitionist will never prompt the hand to commit.

This origina! defect in our societies has laid the foundation for that diluting process, which, through 'new organizations,' and 'third party' schemes, and other such like children yet in the womb of the future, threatens more than any things else to absorb nitions and example. Yet they have, at this very time, made common cause with the abolitionists—a political sect, whose objects and measures have a direct tendency to dissolve that Union which he so earn-setly and pathetically recommends; whose organs have deconved the written commends to whose organs have deconved the written comments. earnestly and pathetically recommends; whose organs have denounced the written compact on which attack and then of decoy, to save himself from the destroying hands of the friends of his crushed victims. His open and bloody attacks have been furi-ous, and the trials they have brought have been sore —but more to be dreaded—by far are his secret and disguised assaults, and the false lights he kindles t

spirit of the Highest stirred up all this commotion for nought? Has he raised a fitful flash or blaze only to involve the sky in greater darkness? Has he bid hope look up only that he might fatten it for the slaughter? Nay verily. The sound that has gone forth is not an uncertain sound. The jubilee that has risen on the islands east of our shores, shall like the ascending sun, shed its light and its hea over our more western lands.

Encouraged by such hopes, we need only as Encouraged by such nopes, we need only assemble to the present duty, and perform it in the strength and fear of our great Leader. To me, it is of little consequence whether the present form of our Societies shall abide, or whether we are compelled to remodel them upon a more correct basis. That the spirit will not entirely subside till the last slave I think we have the strongest evidence to nd believe. But our duties do not grow out hope and believe. of any evidence of future success. We are bound to do right ourselves, whether the slave receives his freedom or not. Yet it is cheering to reflect that we labor not as those without hope. J. P. B.

SUMMARY OF NEWS

Correspondence of the American Citizen

Washington, June 25th, 1840.

In the morning hour yesterday Mr. Botts called up the message transmitting a report from the Secretary of the Navy and the proceedings of the Court Martial in the case of Lieut. Hooe, and the papers were partly read at the Clerk's table, when the morning hour expired, and no action was had upon them. It is sup-The prospects of the Cause.

Who can look into the future? None but God. Yet man learns by experience to judge somewhat of causes, and from what has been, to form an opinion of what is to be. What, then, is to be the fate of the anti-slavery enterprise? Oppression, ever since the days of Cain, has marked the track of man. Oppression, in some form, and to some extent, will continue to mark his track, until he is wholly regenerated, and brought into his orignal state of holness. But the degree and the form of oppression have been variously modified in different countries and in different ages of the world. It is not unreasonable, therefore, to suppose, yea, it is in accordance with the teachings of the past to believe, that it will, at some indefinate period in the future, be so modified in this country, as to banish entirely that form of it called slavery, even though the hearts of the people should become but little better than they are at present. Right and justice, too, are destined every where, ultimately, to triumph. So that slavery in this country, in all its fabric of blood, shall yet fall, in spite of whatever opposition or treachery may assail the friends of the slaver. This is settled. The secretary instifies the region of the slaver. This is settled. The secretary instifies the prevent the examination of colored persons from being witnesses in similar cases. The Board of Court Martial was composed of a majority of officers from slaveholding to switch swith conference colored become and witnesses. Lieut. Hose objecting, and when he carried the case to the President upon an appeal, he declined to interfere, saying he saw nothing in the proceedings requiring his interference. The secretary justifies the President upon an appeal, he declined to interfere, saying he saw nothing in the proceedings requiring his interference. The secretary justifies the President upon an appeal, he declined to interfere, saying he saw nothing in the proceedings requiring his interference. The secretary justifies the Presiden

present. Right and justice, too, are destined every where, ultimately, to triumph. So that slavery in this country, in all its fabric of blood, shall yet fall, in spite of whatever opposition or treachery may assail the friends of the slave. This is settled. The sound of Jubilee is yet to visit the hills and valleys and wild woods of the new world, in spite of the malice that would interfere to prevent.

We have, then, decided the great question that should trouble the heart of the abolitionist. Yet, feeling as he does for those in bonds as bound with them, he cries out in his agony of spirit, 'How long, to Lord, how long?' When will be the end of this bondage? Will the present anti-slavery movement effect the deliverance of the slave? Truth, promoligated and applied, will make the slave free. Our anti-slavery movements embody the truth upon this subject, and therefore they must, immediately or remotely, succeed. But whether the form of our antislavery organizations will not be destroyed before they accomplish the deliverance of the slave, is a question that can only be decided as time shall lay open the future.

We evidently made, in the formation of our societies, one mistake. We required the assent of those who became members to an abstract doctrine, rather than to a principle of personal action. Or, perhaps it would be more correct to say, taht we required their assent to a duty of their own. The doctrine was, that the slave holding; whereas, the doctrine was, that the duty of their own. The doctrine was, that the slave should be wintered that the slave should be accessed after that the slave should be accessed after the slave should be accessed after the slave should be sufficient. The slave should be sufficient, but it is quite another thing for us to do right our selves. Hence, many have assented to the duty of the slaveholder's guit, and the abors have

Transfortation of Slaves from the State. At the last session of our Legislature, an act was passed for the further security of the owners of slaves, with the provisions of which, all ship and steamboat captains should make themselves well acquainted. The penalties are more severe than any hitherto imposed. If a slave is found on board of a ship, steamboat, or other vessel, without the written consent of their owner, the law creates a presumption, that the slaves were received on board with intention of depriving their master of them, and of transporting them out of the State. This presumption exists, whether the slaves were actually transported, or only on the eve of being transported—whether they were concealed or not. Neither can this presumption be destroyed, but on the testimony of at least two witnesses, not employed on board the vessel, and on corroborating circumstances. By way of increasing the vigilance of masters and owners of ships and steamboats, they are made responsible to the owners of the slave, for the payment of a fine of five hundred dollars per slave taken away or lost, besides the value of the slave. The fine is incurred whenever a slave is found on board without a written permission from the owner. Besides, the owner of any slave, this transported or found on board no board in pooral by a tree training on the ship or without a written permission from the owner. Besides, the owner of any slave, thus transported or found on board, has a tacit privilege on the ship or steamboat, without reference to the person in whose possession or charge the vessel may be. In addition to the value of the slave, and the fine imposed, the slave holder may recover. slaveholder may recover from the proprietors and captains of ships, and other vessels, all the damages that may have been suffered—the parties being responsible in solido, and a lien also attaching to the ship or steamboat engaged in transporting the slave.—New Orleans Bulletin.

New and valuable Invention for Printers. We take much pleasure in noticing the recent invention of a very superior Card Press, by Mr Samuel Orcutt, No. 3 Water Street—a machine which will prove a valuable acquisition to the art of printing. By this invention, printers will be able to print cards at the rate of a printers will be able to print carbat the rate of a pack in two minutes, without the necessity of spoling more than one or 'wo cards out of a dozen packs. It is a Yankee invention, with honor be it spoken; and the low price, which is but §125, will place it within the reach of every printing office in the country.— Bay State Democrat.

Accident .- Colonel Johnson yesterday visited Accident.—Colonel Johnson yesteriasy visited Brooklyn, and camon were fired to announce his arrival. While a man mannel John Waters was ramning the charge in a piece of camon, which had been already fired, and was yet hot, from some mismanagement the charge prematurely exploded, and Waters had one of his arms shattered to pieces, and was otherwise so seriously injured as to leave but little hope of his recovery.

Tremendous Storm—Destruction of Property and loss of life. We have been favored with the perusal of a letter, written at Shrewsbury, York county, Pennsylvania, on the evening of the 8th inst., to a gentleman of this city, from which we learn that a most tremenof this city, from which we lead that evening, causing dous storm occurred there on that evening, causing double to the control of property, personal injury and loss dous storm occurred there on that evening, causing great destruction of property, personal injury and loss of life. It commenced about half-past eight o'clock, with rain and high wind, blowing with the force of a hurricane from the south-west. In a few minutes the whole town was thrown into confusion and uproar; and horror and consternation took possession of every breast. Nearly every house in the place was submerged, and a number entirely destroyed. The roofs of many were blown off, and the street presented a most deplorable scene of ruin.

Steamboat Accident and loss of Lives.—The steam-boat Chester, which left port yesterday, at 1 o'clock, P. M., for St Louis, when about twenty miles from the city, collapsed two of her flues, with a dreadful explosion. Three men were blown overboard—of whom the mat, and one deck hand were drowned; the third—the se-ond cook—swam to the shore and was saved. Four of the deek hands were hadly scald-by the pring regived the best attention, will probed-but having received the best attention, will probably recover. None of the passengers were injured.

A Family Consumed .- The Perth (U. C.) Courier gives the particulars of the burning of a shanty in South Sherbrooke, belonging to a man named Patrick Foley, by which six children, the eldest a girl of 15 Foley, by which six children, the cases a girl of 19 years of age, lost their lives. The parents having business at Perth, left the shanty and children in charge of their eldest daughter, and on their return found nothing but a heap of ashes, in which were found some of the bones of the children. It was supposed that the shanty had taken fire while they were asleep, as the bones were found near where the beds stood

KIDNAPPING. A colored woman has been arrested at Philadelphia, charged with the crime of kidnapping a little boy, the son of another colored woman, and actually selling him to a man in Delaware for \$60.

Jamaica.—Jamaica papers of the 16th June, receiv-l at New Orleans, state that the the sugar crop of ed at New Orleans, state that the the sugar crop of the island had sustained much damage from severe drought. Flour was selling at \$7,75 a \$8 per bar-rel.

NOTICES.

AN EASTERN CHRISTIAN UNION CONVEN-

A Convention of the friends of Christian Union, on apostolical principles, will be held at Groton, Mass-on the 12th of Aug. next, at 10 o'clock, A. M. The object of this Convention is to examine the scriptural ground of Union, devise measures for its promotion, and secure harmonious action among its friends. All friends of the Redeemer are invited to attend.

MIDDLESEX COUNTY A Quarterly meeting of the Middlesex County A. S. Society will be held in the Orthodox meeting-house in Westford, on TUESDAY, the 28th of July.

Westford, on TUESDAY, the 28th of 3819; Auxiliary societies are requested to send delegates, and all persons, holding the principles of the society, are invited to be present, and take part in the deliber-ations.

HARRIS COWDRY, Sec.

NEW-ENGLAND
ANTI-SLAVERY DINNER.
THIS Dinner will be served up by Mr. William
Ford, at Lynn, Mass., on the first Monday in
August next, in commemoration of the Emancipation in the British West Indies.
Gentlemen and tion in the British West Indies. Gentlemen and ladies friendly to the celebration are respectfully invited to participate. Tickets for a gentleman and lady, \$1,50; single male individual, \$4 cts; female 75 cts., to be had at J. T. Hilton's, Brattle street; at Thos. Cole's, Atkinson street; B. P. Bassett's, Mass. Hotel; Dencon George Washington, Belknup street, Boston; and at Wm. Ford's Lynn.

July 10.

AMISTAD CAPTIVES

Learning of the Schooner Amistad, with the exciting events of the Schooner Amistad, with the exciting events of the African captives.

The latter may now be seen at Amory Hall, as natural as life, executed from casts or moulds, taken from the Africans by S. Moulthrop of New Haven. The exact height and form is given, every lineament and every wrinkle is developed,—striking the eye of the beholder with the belief of life. The very crisp and curl of the hair of each African is transferred from the original to these remarkable and accurate representations. This was effected by allowing the hair of the Africans to grow, and then shearing it off, and transferring it to the models.

No pen can do justice to this exhibition. Nothing of the kind has ever come near it.

SITUATIONS WANTED.

A COLORED man wants a situation in a private family, the country preferred. He is acquainted with the business of a fisens.

A father is desirous of placing his son, aged 12 years, with some family in the country, where he could have a permanent situation, and receive proper attention to his education.

Several colored boys want situations in stores—also several to live in the country.

Apoly to Wm. C. Nell. 25 Cornhill.

everal to live in the country.

Apply to Wm. C. Nell, 25 Cornhill.

Boarding School for Young Ladies, AT CAMBRIDGE, MASS. BY MR. AND MRS. MACK.

THE Academical Year commences the second Monday in September, and consists of four quarters of eleven weeks each. The vacation at the close of the year is five weeks; the others one week each.

Mr. and Mrs. Mack have been engaged in teaching several years, and devote themselves to the parental education of their pupils. They have a house built expressly for the accommodation of about TWENTY PUPILS, in a pleasant and healthy situation. They are assisted by the best teachers of Music, Drawing, and modern languages, and by assistant teachers who

and modern languages, and by assistant teachers who reside in the family.

TERMS. Board—(Due in advance,) for one year, \$150. For one quarter—summer or fall, \$45—winter or apring, \$50.

\$50.

Tutton, (per quarter) English or Classical branches, \$15; Instrumental Music, with use of instrument, \$20; cultivation of the voice and singing, (teacher, Miss Yorks, who beards in the family.) \$5; Drawing, \$8; painting in water colors, \$15; teacher, Mr. VAUTIN, from England. Teacher of Italian and French, Mr. LANZA, from Italy. Miss CUSHING, Assistant Principal. Miss SANGER, Assistant Pupil. D. MACK, Principal.

Cambridge, March 10, 1840.

hard-hearted, indeed, if erely after this appeal. is indeed lamentable.

POETRY.

LINES

Addressed to Rer. on receiving from him a Weekly Contribution Box, to aid the Anti-Slavery cause. My friend, my many thanks are thine, For thy kind gift to me; Yes, may it prove indeed a means
To set the oppressed free.

With joy this Box I consecrate To Freedom's sacred cause ; Oh! may the oppressor feel the power Of God's most holy laws.

Those laws of Truth, of Justice, Love, Which ever are supreme; May they be writ'en on every heart, And every soul redeem-

From avarice, which blinds the soul To all that's noble, true and just; Redeem from prejudice, the sin That treads God's image in the dust ! Ah! could the treasure which this day Is poured on Party's shrine, Be given to aid the suffering cause

Of Truth and Love Divine-Soon might this nation, now enthralled, On Freedom's pinions rise; Soon hear angelic voices Proclaiming from the skies-

Joy, joy in heaven, on earth be peace, America is free!' Millions of voices echo back, · Freedom from Slavery! Father Divine, diffuse thy power

To all thy chosen band; That none may weak or recreant prove, But firm for Freedom stand. May every means by thee approv'd, By them be freely tried;

Till, from Slavery's dark guilt, This land be purified. Among that noble band, my friend, I'll joy to number thee; Nowhere may'st thou withhold thine aid,

To set the captive free. From press, from pulpit, ever may Thy powerful aid be given; Then may the oppressed find in thee

A friend that points to Heaven. With cheerful heart, I'll weekly give, As God hath prospered me,' The means to break the oppressor's rod, And set the captive free

Lexington, July 4th, 1840.

From the Dial. TRUE REST. Sweet is the pleasure, Itself cannot spoil ! Is not true leisure One with true toil? Thou that wouldst faste it.

Still do thy best; Use it, not waste it, Else 'tis no rest. Wouldst benold beauty

Near thee? all round? Only bath duty Such a sight found. Rest is not quitting The busy career;

Rest is the fitting Of self to its sphere. 'Tis the brook's motion, Clear without strife,

Fleeing to ocean After its life. Deener devotion Nowhere hath knelt;

Heart never felt. 'Tis loving and serving The Highest and Best ! Tis Oxwards! unswerving, And that is true rest.

SUMMER. BY MARY HOWITT. They may boast of the spring-time when flowers are

the fairest, And birds sing by thousands on every green tree; They may call it the loveliest, the greene But the summer's the season that's dearest to me

For the brightness of sunshine; the depth of the shadows;

The crystal of waters; the fullness of green, And the rich flowery growth of the old pasture mead-In the glory of summer can only be seen.

Oh, the joy of the green-wood! I love to be in it, And list to the hum of the never-still bees, And to hear the sweet voice of the old mother linnet

Calling unto her young 'mong the leaves of the To see the red squirrel frisk hither and thither, And the water-rat plunging about in his mirth;

And the thousand small lives that the warm sur

Calls forth to rejoice on the bountiful earth!

Then the mountains, how fair! to the blue vault o heaven

Towering up in the sunshine, and drinking th

While adown their deep chasms, all splintered and riven.

Fall the far-gleaming cataracts silvery white! And where are the flowers that in beauty are glowing

In the garden and fields of the young, merry spring, Like the mountain-side wilds of the yellow broom blowing, And the old forest-pride, the red wastes of the ling

Then the garden, no longer 'tis leafless and chilly, But warm with the sunshine and bright with the sheen

Of rich flowers, the moss-rose and the bright tiger Barbaric in pomp as an Ethiop Queen

Oh, the beautiful flowers, all colors combining, The larkspur, the pink, and the sweet mignionette And the blue fleur-de-lis, in the warm sunlight shin-

As if grains of gold in its petals were set! Yes, the summer,-the radiant summer's the fairest For green woods and mountains, for meadows and

bowers. For waters, and fruits, and for flowers the rarest, And for bright shining butterflies, lovely as flowers!

SONNET-RECOMPENSE.

BY W. G. SIMS. Not profitless the game, even though we lose, Nor wanting in reward the thankless toil : The wild adventure that the man pursues Requites him, though he gathers not the spoil : Strength follows labor, and its exercise Brings Independence-fearlessness of ill-Courage and pride-all attributes we prize-Though their fruits fail, not the less valued still. Though fame withholds the trophy of desire, And men deny, and the impatient throng Grows heedless, and the strains, protracted, tire-Not wholly vain the minstrel and the song, If, striving to arouse one heavenly tone In others' hearts, it wakens up his own.

NON-RESISTANCE.

fault with you for changing your views; it is our right and duty to change or modify our principles and their applications, as we learn them to be wrong; but I blamed you for waging war against your former views without announcing any change. My own views of non-resistance were, as they now are a second principle of non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications. I admitted that you differed from non-resistance only—not all its applications.

Non-resistance consists in two things. (1) A principle; (2) applications of that principle. Of course, the first question at issue is the principle. No use in talking about the applications of a principle while we differ in the principle. What is the principle at issue in non-resistance

WRONG FOR MAN TO KILL MAN-and wrong to abrogate human nature; to annihilate a human being; to sink man to a thing, by making him a corpse. To kill a man is to annihilate all his rela-tions, rights and responsibilities as a human being. Not to regard and treat man as a thing, but to make corpse. To kill a man is to any him a thing. No matter how, for what, or by whom, (whether by individuals or government) it is done, it is contrary to the gospel of Jesus Christ, a sin. This is the principle, and I repeat, the only principle of the principle of the contrary to the gospel of the contrary to the gospel of Jesus Christ, a sin. ple at issue in non-resistance—as fundamental Show that it is the right or the duty of individuals or penalty or in defence, and non-resistance is over But if it be a sin to take life, then non-re thrown. But it it be a sin to take life, then non-resistance stands. You insinuate that there are other principles at issue in non-resistance as fundamental. You would do us a favor to point them out, after you have settled this, which we say is the only one that is fundamental.

The applications of this principle need not be discussed till the principle itself is settled.

YOUR FORMER VIEWS OF NON-RESISTANCE AS A

of military detence) is—THE RIGHT OF KILLING MEN.

'The burden of proof, resting on the claimants of military power is immeasurably increased by the fact that God has legislated explicitly upon the subject of human life, and has most solemly forbidden the killing of human beings. Thou shalt nor the killing of human blood corresponds with all the great principles of natural and revealed religion. It is enforced by all those doctrines which teach us the equality of men—their accountability to one common tribunal—the unspeakable value of the human soul—the infinite interests dependent upon a state of probation—the criminality of cutting short that menentous period to ourselves or others—the supremacy of God—the reservation of retribution worthy tribute than the one under notice. It does worth as the claiman soul—the unspeakable value of the human soul—the criminality of cutting short that menentous period to ourselves or others—the supremacy of God—the reservation of retribution of the case as the man to be the other's eulogists have the man to be the other's eulogist because the prominent design of Bro. May to set forth, in this discourse, those distinguishing traits in the character of Dr. Follen which identified him with the cause of Abolitionism. Other culogists have done, or will do justice to the noble qualities of his mind, the vast erudition, and the christian excellence, for which he was in almost all other respects so justly honored and beloved. But whatever they may say of him, or however eloquently they may portray his talents, virtues, learning, and accomplishments, we are sure none of them will offer to the world a more sincere, appropriate and worthy tribute than the one under notice. It does that mementous period to ourselves or others—the supremacy of God—the reservation of retribution and vengeance in his own hands—the duty of confiding in Him for protection—the oft repeated caution against trusting in an arm of flesh—in a word, by all the precepts and exhortations admonishing us to exercise patience, meekness, forbearance, forgiveness and mercy, rendering good for evil, loving our enemies—and forbidding the indulgence of malice, revenge, retaliation, rendering evil for evil, or doing evil that good may come.'

There is much more to the same purport, strongly expressed and powerfully reasoned; but my limits expressed and powerfully reasoned; but my mans forbid quoting but one paragraph more. 'We cannot be mistaken, therefore, in affirming that all the grand leading analogies of morals and religion, of nature and of revelation, of the law and of the gosnature and of revelation, as well always around the control of the contr pel, are found concentrated in a solid phalanx around the specific enactment of Sinai which imperatively forbids the shedding of human blood.' Such Non-RESISTANCE (you now say,) I AM WILLING TO SEE

DO I misrepresent you, when I say that, in 1838, you advocated non-resistance as a principle? That you were then a non-resistant in principle? I am sure no man can read the above extract and the six articles which you then wrote on Peace Principles, and not conclude that you believed it wrong ros penal power of life and death over man. True, you were writing on 'Military Defence.' Why did you oppose 'military defence?' First and mainly because it is based on the right to kill men. 'Military power' is this: discretionary power over life in the hand of man. That the assumption of such power was taken in hand and by penalty and two sons. Not long since, this family was taken in hand and by penalty to what extent is cause it is based on the right to kill men. 'Military power' is this: discretionary power over life in the hand of man. That the assumption of such power is a sin, I understand to be the basis of your argument against military or armed defence. I understand to be the basis of your argument against military or armed defence. I understand to be the basis of your argument against military or armed defence. stand you to go against the principle of discretionary power in all cases. Do you go against the principle of discretionary power in all cases. Do you go against the principle and against the systems that are based upon it? I so understand you. By discretionary power, I mean the right to say for what men may be killed and how;

You say of the right to kill—'If it exists, it must yes—all who are in favor of the Regulators, step up exist as one of the most astonishing instances of and take a drink.'

About noon the Peppers reached town; but had It must exist in the form of a particular, a positive, and an express exception to the great general rule. You do not deny but that exceptions have existed and teen of the 'Regulators.' may exist again. But from the tenor of all your artions that are binding on us.

CONCLUSION RESPECTING VOUR POSITION IN 1838. articles, I have come to the following conclusion re specting your belief in 1838.

(1) That man never was and never can be invested with a discretionary power over the life of man, while his present nature and relations remain. (2) That 'man never possessed any natural right to runish the aggressions of his equal brother.' (Your

(3) That there are no exceptions to the law.

dividuals or governments.

Thus I understand you. This is non-resistance as a principle. It is the whole, so far as fundamental principle is involved. Therefore I said you advocated non-resistance; for, that it is wrong to kill men in defence or as a penalty, is the essential ele ment of non-resistance, as defined in our constitution. Do, my brother, come to this point and say, do you believe it the right or duty of man, under the Christian dispensation, to kill man for any cause? Or, is it a violation of the spirit and precepts of Or, is it a violation of the spirit and preception.

Christ? Talk not of government or no-governtion between them; but meet non-resistants on their fundamental doctrine, is it on is it not a sin for MAN TO TAKE THE LIFE OF MAN AS A PENALTY OR IN DEFENCE? Settle this, and then we can talk about its applications. We say, under all circumstances, it is our duty to suffer and die ourselves. as Christ did, rather than cause suffering and death to be inflicted on our enemies. Are we right? We would leave vengeance to God; believing that no being in the universe ever did or can have rightfully, an inherent right to take the life of man, but God. Are we right in our principle?

YOUR PRESENT VIEWS AND FEELINGS TOWARDS NON-RESISTANCE.

Thus, never to kill men, nor in any way be access sory to killing men, is non-resistance as a principle. I have before me what you have said for the last few months about non-resistance, and I did intend when I began, to make copious extracts from them, but I forbear at present; I feel no heart to do it; hoping that what you have recently said about this precious doctrine has been said hastily, and that you will retract it (as I believe you would, if con-vinced of your error,) when you shall have a better

understanding of non-resistance as its professors As to your letter, it leaves me entirely in the dark respecting your views of the solemn question at issue, the inviolability of human life. The enemies of non-resistance say many and bitter things against it; but they will not argue the principle at issue. In this particular, they treat non-resistance as slaveholders do abolition. My brother—Do not they invited them. But give an argument against that the first are made, with much interest, for the improvement of the old burial ground in that city. Cemeteries are laid out with thou imitate them. But give us an argument against our principle, if thou hast any to give. If not, say thou imitate them. But give us an argument against caste in several places. "Laurel Thair, and Mount our principle, if thou hast any to give. If not, say, so, and frankly and unequivocally commit thyself to the principle before all. Say explicitly, in the language of our constitution, that you agree with us in grateful meditation. Let affection plant there her opinion, 'that no man or body of men, however concarries the modest inscription pren, 'that no man or body of men, however constituted or by whatever name called, have a right to take the life of man as a penalty for transgression.' brance, of admonition, and of hope.—Evang.

Would not this be more Christ-like and rational

Would not this be more Christ-like and rational than to continue uncommitted as to the principle, and speak against non-resistance as you have done without telling us whether you are speaking against the principle or some of its applications?

Your aim in your letter seems to be to assert that you have not changed your views as to government, penal law, holding office, and voting. I never charged your with any such change. I knew you never applied your principle to human government as non-resistants. It is not my intent to review your letter, farther than to say, I did not this be more Christ-like and rational than to continue uncommitted as to the principle, and speak against non-resistance as you have done without telling us whether you are speaking against the principle or some of its applications?

Your aim in your letter seems to be to assert that you have not change dyour views as to government, penal law, holding office, and voting. I never charged your with any such change. I knew you never applied your principle to human government as non-resistants do; and speak against the principle or some of its applications?

Your aim in your letter seems to be to assert that you have not changed your views as to government, penal law, holding office, and voting. I never charged your witews as to government, penal law, holding office, and voting. I never charged your views as to government, penal law, holding office, and voting. I never charged your views as to government, penal law, holding office, and voting. but I blamed you for waging war against your former views without announcing any change. My own views of non-resistance were, as they now are, before I joined an Anti-Slavery Society. I did not change you with a change of views on human government but on non-resistance. What, then, is non-resistance? vious; and you now say, Such non-resistance I am still willing to see identified with abolition.

Are you willing to answer the following queries:

I. Is KILLING MAN BY MAN forbidden in the New Testament, as a general principle?
2. Are there any exceptions in favor of individual fence by arms?

3. Are there any exceptions in favor of governments resisting foreign enemics by arms?

4. Are there any exceptions in favor of governments. ments resisting domestic enemies by arms?

Any exceptions, I ask, that are binding on us in the Old or New Testaments?

the Old or New Testaments?

In 1838, and previously, I understood you to answer the first in the affirmative, and all the rest in the negative. Was I right or was I wrong?

Thy brother, 190 1810. Thy brother, Philadelphia, June 29, 1840.

MISCELLANY.

Eulogy on Dr. Follen. We say much when we pronounce this production worthy of its subject and its author. Who could have spoken of such a man as Charles Follen, on such an occasion, like such a man as Samuel J. May? The two men were in most respects congenial spirits, who knew how to appreciate each oth er's worth. They had been companions in tribula-tion during the days when Abolitionism had few FRINCIPLE.

Friend of Man, Jan. 24, 1838. 'Peace Principles, No. 1.' Subject—'Military Defence.' You say, 'The right claimed by these persons (the advocates of military defence) is—The Right of Killing Men.' The burden of proof, resting on the claimants of military power is immeasurably increased by the decision of vulgar prejudice, literary disgust, and ecclesiastical expediency. They knew each other well; and either was the man to be the other's colorist by worthy tribute than the one under notice. It doe the heart good to feast on its unostentatious but truthful and affecting contents. And why might not such a discourse have been pronounced in Dr. Channing's Church—a temple professedly dedicated to the one Universal Father, the God of Love—the benignant Parent of the great family of man! Alas! the emptiness of profession, the pride of carnal greatness, the destitution of that fraternal love which sees in every human being the imprint of a comm humanity! Time will unravel all mysteries, t humanity! judgment will sit, and every man will receive ac-cording to his deeds. Then shall we see honor ren-dered to whom honor is due, and know that much sent several extracts from its pages; but, on the whole, we think all our friends had better see and read it for themselves, which we respectfully recom-mend them to do, at their earliest convenience.— Practical Christian.

We learn from Franklin—a county adjoining St.
Louis county—that some extraordinary scenes have
been witnessed in Union, the county seaf at the
present sitting of the Circuit Court.

was taken in hand and lynched; to what extent is not stated, though it appears not so violently as to prevent an attempt on their part to prosecute those who had punished them.

who had punished them.

The Circuit Court began its sitting last Monday.
On that day, it being generally understood that the Peppers would come to Court for the purpose of the right to say for what men may be killed and now; to define crimes, annex penalties of death, and execute them. If military and penal codes are based upon this, you say they are wrong.

EXCEPTIONS TO THE LAW, THOU SHALT NOT KILL, and the control of the Regulators, step up

hardly dismounted from their horses, before they were surrounded and beset by some twelve or four-The old man was knocked down with a stone and badly bruised. He received that you believe there are no excep- also a gun shot wound along the side of his neck and in his leg, from which the ball had not been ex-From repeated and attentive perusals of all your the body, and though he effected his retreat to the Mines, is supposed to be much hurt. The other sor 'run off,' and has not since been heard of.

As this assault took place in open day, within plain view of the Court of Justice, the Judge—Sterigere—could not fail of taking notice of it in his charge to the Grand Jury. In what terms of comment he alluded to it, we are not informed, but the Grand Jury on their return had not seen fit to prefer a single indictment!

The 'Regulators'-as we learn-have the sympathies of the people of the county very much on their side. The 'Peppers' are described as a daring, reckless, depredating family-who have been a nui sance and a scourge to that section of the country

—St. Louis Evening Gazette.

ATROCIOUS ATTEMPT AT POISONING. A mos diabolical attempt was made last week to poison the whole of the passengers, between 60 and 70 in number, of the steamer New York, on her trip from Cincinnati to Pittsburg. It appears that a warm discussion on the subject of Abolition had been carried on during the day, amongst the passengers, part of whom were anti-abolition men. ard of the boat being unwell, employed a black man to bake the bread for supper; immediately after eating it the passengers were taken violently sick, with vomiting, &c. The black man was imexamined, who acknowledged his guilt, and that he intended to have poisoned all the passengers. He was then confined in the steward's room, but in the confusion of the moment he jumped out of the win-dow, and it was not known whether he was drowned

or had reached the shore.

There were two kinds of bread on the table, and it was soon ascertained that those who had not eaten the corn bread escaped. Every allevitaion possible was afforded to the sufferers, many of whom it was feared for a few days would not recover; none, however, have died. Amongst the sufferers was the Church at Louisville, who lay one or two days very sick at Pittsburg, from the effects of the poison, bu

has since resumed his journey.

The above took place near Marrietta. Portions of the corn bread have been brought to this city to be analyzed.—Cincinnati Chronicle.

THE BURIAL GROUND. A good site should be se taste in several places: 'Laurel Hill,' and 'Mount

HIGHLY IMPORTANT DISCOVERY. The exploring expedition has covered itself with glory. Capt. Wilkes, in the Vincennes, has ascertained, beyond all question, the existence of a great Antarctic Continent, and has actually skirted along its coast throughout more than 56 degrees of longitude. The throughout more than 56 degrees of longitude. The particulars of this important discovery, so far as they are known to us, are contained in an extract from a Sidney (New South Wales) paper of March 12th, for which we are indebted to a commercial house, who received it from their Sidney correspondent. The same paper also contains (from the Hobart-town Courier) information of the same Continent having been seen, on the same day, though in a dif-ferent longitude, by the French exploring expedi-tion; but the latter was unable to approach the coast save at a single point, and does not appear to have even seen more than a few miles of it, whereas the American Expedition saw and examined it, as before stated, for a distance of more than 56 degrees of longitude. Probably the same continent was seen some years ago by Captain Fanning, (see Fanning's Voyages, p. 447.)—Jour. Com.

The Irish. Cheering news is pouring in upon us respecting the Irish in our own country. They are showing that they are neither without self-respect or forgetful of sweet home. At Pottsville there is a fine movement well sustained, 1990 have received the pledge. An excellent society has been formed at Albany, on the principle of abstaining from all kinds of intoxicating drinks. The pledge extends to one year, when it is to be offered for renewal. The Rev. J. A. Schneller is President. Already they have 500 members. Nathan Crosby, Esq., writes us June 19, that there is great enthusiasm at Lowell, 501 took the pledge last Sabbath, and it is expected as many more will take it next Sabbath. The Irish come out well to hear Mr. Stewart. Last night we had a meeting of great interest at South Boston. We intend now to go through the city, taking Father Mathew's likeness, speeches, progress, in a tract along with us. A new temperance world has broken upon us, and shall we not labor when a nation is born in a day? We hope soon for a good temperance movement in this city, and bid the sons of Erin God speed in all their efforts to save themselves and their countrymen from ruin.

For table house during their stay, at the Temperance And within a few minutes' walk of all the Steamboat Louse 106 Barclay street, near the ceutre of business, and within a few minutes' walk of all the Steamboat Louse 106 Barclay street, near the ceutre of business, and within a few minutes' walk of all the Steamboat Louse 106 Barclay street, near the ceutre of business, and within a few minutes' walk of all the Steamboat Louse 106 Barclay street, near the ceutre of business, and within a few minutes' walk of all the Steamboat Louse 106 Barclay street, near the ceutre of business, and within a few minutes' walk of all the Steamboat Louse 106 Barclay street, near the ceutre of business, and within a few minutes' walk of all the Steamboat Louse 106 Barclay street, near the ceutre of business, and within a few minutes' walk of all the Steamboat Louse 10 and bid the sons of Erin God speed in all their efforts to save themselves and their countrymen from ruin. On Sunday, the 28th ult., sermons on Temperance were preached in four of the Catholic churches in Philadelphia, and more than 1,500 came forward and took the pledge of total abstinence. Bishop Kenrick will establish societies on his tour through the state.—Jour. Temp. Union. From the Jamaica Morning Journal, June 5.

Engagement with three Slavers off the Coast of Cuba.

—In February last, in a letter from the Island of Grand Camayna, it was stated that three or four slavers, bound to Cuba, were expected in March, to

vers, bound to Cuba, were expected in March, to pass through a particular strait, known only to the pilots of Cuba and Caymana.

The information was immediately communicated to the Commodore, who within a few hours promptly despatched two ships of war to cruise, under the guidance of a Caymanian pilot, in the strait referred to. One of these vessels, after cruising during the month of March, returned to Port Royal in the beginning of April. The other, in about a fortnight after, fell in with three of the expected slavers, and from a letter dated Grand Camayoa, the 13th ultimo, it appears that the commander of the British cruiser attempted to board them. The slavers fired into and shattered the man-of-war's boats. It is not stated whether any the man-of-war's boats. It is not stated whether any lives were lost, but the bold attack of the slavers proved successful to them, for they all escaped, and no doubt, with flying colors, at having over-matched British interference, carried their cargo of living mer-chandize into the strong hold of West Indian slavery,

The fourth of the expected slavers appears to have been wrecked, her Majesty's brig, the Racer, having fallen in with a wreck of this description off the same

Remarkable Physiological Phenomenon. The Nev

ark (N. J.) Daily says:

The report of the extraordinary physiological pho-The report of the extraordinary physiological phenomenon which was recently copied from the N. Y. Evening Signal—the inception and growth of an eye in a citizen of Maryland—is confirmed by the Baltimore Sun. The individual upon whose person this most remarkable phenomenon has developed itself, is Capt. George Davis, of Somerset county. He was born with but one visual organ, or at least there was nothing like a ball in the socket of the other. He continued in this way until he was ton or treater. continued in this way until he was ten or twelve years of age, when a small, but perfect eye began to form in the hitherto sightless socket; it increased in size until now he can see with it clearly and distinctly. A casual observer would notice some apparent defect in his eyes, as they do not look alike.

letter to the North Carolina Committee, on the oth of March, 1836, says:

'I would not from the lights now before me, feel myself safe, in pronouncing that Congress does not possess the power of abolishing slavery in the District Gen. Harrison in a letter dated Nov. 26th, 1836,

Gen. Harrison in a letter dated Nov. 20th, 1630 published in the New Orleans Bee, says:

'I do not believe Congress can abolish slavery in the District of Columbia, without the consent of Virginia and Maryland, and the people of the District.'
Which of these 'two evils' ought abolitionists to upport?

RIVAL TO THE DAGUERREOTYPE. The Baltimor Patriot contains the following account of an America rival to the French process, by which miniatures are

likenesses are not taken by a glass camera by refracted light, but by a new invention, purely of American origin, viz: a metallic reflector reflects the light of the sun, received from the face of the person sitting for a likeness, back; and a silver plate, placed in the focus of the reflector, receives the imp when a chemical action takes place, and a perfect image is the consequence. The time for this operation varies, I learn, from one and a half to three minutes, when a screen is used, according to the influence, for the time being, of the chemical rays of the sun, &c.

A Question to Decide.—A lawyer in New Orleans has been arrested for withholding information in regard to a runaway slave, which it was in his power to give. The laws of Louisiana are very severe in to give. The laws of Louisiana are very severe in their punishment of an act of this description; the lawyer contends that he is not amenable to the law in this case, because the information was imparted to him in his professional character, and he is not bound to divulge any thing in relation to his client. The question has been argued and the Recorder has it under consideration

TIPPECANOE TEXT BOOK. This valuable little work has just been published by Duff Green at Baltimore. Those who remember the former writings of Gen. Green, on the subject of abolition, in the years Gen. Green, on the subject of abolition, in the years 1835—7, when he stood forth at Washington as the most devoted champion of slavery, will infer that his new zeal for Gen. Harrison is evidence of the sworn and superior fidelity of the latter to the interests of the slave power. A 'Tippecanoe Text Book' from such a quarter must be edifying to abolitionists.

A letter from John Crawford, Esq. Her Britanni Majesty's Consul for the District of New Orleans, in forming the Mayor that henceforth he will give no certificate of freedom to persons of color claiming to torning the Jackson to persons of color claiming to be British subjects, without first submitting such persons' claims to the Mayor and obtaining his approvahas been laid before the Council at New Orleans.

It is curious to read some of the advertisements outhern papers about runaway negroes. Runaway, ays one, my 'black boy' about fifty years of age. A says one, my negro never gets to be a man in the South. If he is under 55 he is a boy, and if over, he is familiarly called

Childhood. Childhood is like a mirror, catching and reflecting images from all around it. Remember that an impious or profune thought, uttered by a pa rent's lip, may operate upon a young heart like a care-less spray of water thrown upon a polished steel, staining it with rust, which no after scouring can ef-

A farmer in Northampton, Mass., gathered 200 quarts of strawberries from six acres of mowing land. They were sold at a shilling a quart—almost as valuable as the grass which will be cut. Sub-Treasury Bill Passed. This bill, which has s long been debated, was passed on Tuesday, yeas 124, pays 107. Some amendments were proposed, and considerable warm debate followed, but the amend-

ments were rejected. A HARD CUT. A writer in the London and West minster Review suggests that Providence may have permitted the system of slavery in this country, in or-der to kumble Americans, who are liable to be proud of having developed first the true theory of a free gov

Spelling. A bookseller not many years since, re SPELLING. A bookseller not many years since, received an order for '2 sum bux.' He puzzled his brain some time, without understanding the meaning thereof, and returned it for an explanation. The writer was very much astonished that it could not be understood. 'Why,' said he 'it is plain as day; 2 s a m, effect and satisfactory manner. The patronage of his friends and of the public is respectfully solicit psalm, b u z, books.' This mexplained the ystery.

Boarding House for Seamen. COLORED SEAMEN'S HOME. UNDER THE DIRECTION OF THE

SEAMEN'S HOME SOCIETY, WILLIAM P. POWELL & GEORGE A. BODEE.

No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages. BOARDING IN NEW YORK.

CENTLEMEN visiting New York, either transient by or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 106 Barclay street, near the centre of business, and within a few minutes' walk of all the Steambout Landings. The location is one of the most desirable in the city; the house new, spacious and commodious; and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite.

PERSONS desirous of baving their daughters taught the several branches of an English education, may be accommodated, as an opportunity now offers where they may receive such instruction, irrespective of color. Terms moderate.

Apply to CATHARINE B. HOUGHTON, West Cedar, onessite Southack street.

SIGNS OF THE TIMES.

THIS paper is designed to illustrate the Prophecies.

In a particular manner to expound the writings of the Prophets and Apostles relating to the Second coming of our Lord Jesus Christ, the first resurrection and the end of the world. It is conducted by Joshua V. Himes: assisted by Wm. Miller, and Josiah Litch, writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all

The Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a

and fifteenth of every month. 24 numbers make a volume. Terms. One dollar in advance. All communications for the Signs of the Times should be directed to Joshua V. Himes, Boston, Mass. post paid. Letters on business to Dow and Jackson, 14 Devonthire street. shire street.

ANTI-SLAVERY PRESS! DOW and JACKSON. (SUCCESSORS TO ISAAC KNAPP,) BOOK, CARD, and FANCY JOB PRINTERS,

17 14 Devonshire Street, El

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and an do it on the most reasonable terms. They have est added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call.

Boston, 1840.—151f.

H. L. DEVEREUX, Book and Job Printer, No. 4, Water Street, Boston. (1)

A casual observer would notice some apparent defect in his eyes, as they do not look alike.

THE LEAST OF TWO EVILS. Mr. Van Buren, in a letter to the North Carolina Committee, on the 6th of March 5.

New Books,

New Books,

For sale at the A. S. Office, 25 Cornhill.

REEDOM'S LYRE.—A new Anti-Slavery Hymn
Book, compiled with great care, and just from the
New-York piess. Price 37 1-2 cents.

Freedom's Giff, or Sentiments of the Free.—A
collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

Mr. May's Discourse, on the Life and character
of Charles Follen—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel,
Boston, April 17, 1840. Price 17 cents.

To The above are all works of peculiar interest. The above are all works of peculiar interest.

JOHN CURTIS, Jr., Tailor,

CONSTANTLY on hand, a general assortment READY MADE CLOTHING, which will sold at prices to suit the times.

*Mso.**—Cloths, Cassimeres, Vestings, Stocks, Hdkfs, Gloves, Hosiery, Suspenders, &c. &c. N. B. Garments of every description cut and made order, at short notice, and in the best manner.

June 10. 24. 3m.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public for the liberal patronage he has heretofore received, and solicits a continuance of the same, at his HAIR CUTTING & CURLING ESTABLISHMENT in Atkinson Street, 3d door from Milk St. where he would be happy to wait on all who favor him with their current.

Particular attention paid to Cutting Children's Hair PERFUMERY of all kinds kept for



Dr. Hitchcock, Dentist,

. 98 Court Street, corner of Stoddard Street, Bos Extracting, Filling and Setting Teeth.

Extracting, Filling and Setting Teeth.

Extracting.—Dr. II. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly Two Thousand Teeth.—Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the premium at the late Fair in this city, for his specimens, he will load decayed teeth and warrant them Price \$1.

Artificial Teeth.—Persons desirous of having artificial teeth, can have the Mineral or unchangeable teeth, which are unsurpassed both as to their perfectly natural appearance and utility. Single pivot teeth, \$2, and on gold plate lower than any other place in the city or country. Half or whole setts furnished on the city or country. Half or whole setts furnished on

the city or country. Hall of the very low terms.

Individuals are invited to call at office, and examin specimens. Dr. H. is permitted to refer to Wm. LLOVD GARRISON, AMASA WALKER, Esq. Dr. THOMAS BARNES.

NOTICE.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILOR'S GOODS, which will be sold at the very lowest prices.

PROPOSALS

FOR PUBLISHING A SELECTION FROM THE WRITINGS OF THE LATE DR. FOLLEX BESIDES various articles which Dr. Foll fernished to periodical journals in our coar left a farge number of manuscripts, many a would need no alteration to prepare them press. It is thought that a selection from the pressible with a republication of sensering. vascripts, with a republication of some of which have already appeared in print, w comed by his friends as a grateful means

comed by his friends as a grateful means of and extending the influence of his mind.

Many of his sermons, his lectures on Moophy, on Schiller and on Switzerland, wered. He had also made considerable proper preparation of a work on Psychology, the it to which was completed, and which it was desired to finish. It is proposed to collect such of these

It is proposed to conect such of these winshall appear most suitable for publication, and fix to them a memoir, prepared by Mrs. I They will probably fill four dundecime V of 300 to 400 pages each, and be divided as

z: I vol. of sermons and other theological with

1 do on German Literature, including Lectures Schiller.

1 do en Moral Philosophy, and kindred subjett.

1 do Miscellanies, with memoir and portrat.

The work will be delivered to subscribe has bound in Boards at one dollar and a quarter a volument of the subscribe subscriber.

An engraving, from the excellent portrait of Dr. Flen, by Gambardella, will be given in one of the umes, which will be put to press as soon as a suffer number of subscribers is obtained. The friends of Fallen, who may receive subscribers. Follen, who may receive subse therefore requested to return them before the May, to Hilliard, Gray, & Co. Publishers, B. April 23

THEORY OF LEGISLATION BY JEREMY BENTHAM.

TRANSLATED from the French of M. Done
by R. Hilderin, 2 vols. 12 mo. just poblic
by WEEKS, JORDAN & CO. No. 121 Washing

Street.

Jeremy Bentham may be justly reg most original genius of his times. He has a for legislation as a science, than all other a together. The work above announced, con Dumont, from the manuscripts and primed a Bentham, exhibits a clear and comprehensite the whole subject of Legislation, civil as founded. founded throughout upon the idea, that utility to be the sole guide of the legislator. Many dideas developed in this work are as novel as the

aportant.

It is a remarkable fact, that neither the works pa It is a remarkable lact, that neither the work pallished by Bentham himself, with the exception of a or two of the least important, nor the complisions Dumont, are to be found in any of the public library. The lamentable ignorance of the doctrines of Benta betrayed by those writers among us, who sometim allude to him, serves to prove that our private like vice are nountly deficient.

ries are equally deficient.

Those persons who have been accustomed at the doctrine of utility, the greatest good greatest number, will now have an learn what that doctrine really is, and application Bentham proposed to make of it treatise on legislation ought to be in the hands ery lawyer, every judge, every legislater, and in of every person who wishes to know the true for of every person who wishes to tion of rights and obligations.

Mr. Beckwith's Family School AT WEST NEWTON, MASS.

THE Rev. Geo. C. Beckwith will open, on second Wednesday in May, his Fautr Sea designed to receive lads over six years of age, and only instruct them in all the branches preparate but sunceintend with seasons. only instruct them in all the branches repair business or college, but superintend with care the formation of their entire character, tual, social and moral. The number is not twenty; and to them all, he will, as far as act the part of a parent. The location, eightfrom Boston, on the Worcester rail-read, and ble almost every hour of the day during it senson, is in point of health, pleasantness, a dom from bad influences, one of the most el. New England. New England.

ew England. Terms. For tuition, board, washing, fuel a lights, \$40 a quarter. Only two terms, each weeks, commencing permanently on the first Mar in May and November.

Further particulars, together with amplet

monials from the best sources, may be had on ap cation to the Principal, and Circulars at No. 9 Co REFERENCES. Hon William Jackson, Prof. R. B. Hackett, Seth Davis, Esq., Rev. Lyman Gibert, R. A. L. Baury, Newton, Amasa Walker, Esq. Willia Cogswell, D. D., Rev. Baron Stow, Boston; Ha



To Advertisers. Heretofore it has not been wish to obtain advertising patronage to any contable extent, believing that our subscribers would be advertise to the contable of t better satisfied to have the paper filled a sively with reading matter. By the a of our friends, however, we are now is our columns, to a moderate extent, to may choose to use them as an adver As our paper has a wide circulation as all political parties and nearly every ination, and as our subscribers are co the most enterprising and energetic munity, we can confidently as er friends or opposers of abolition find it for their interest to avail the portunity now presented of enlarging their customers. Book-sellers of all literary, scientific or religious, will fin a medium of advertising quite as of the religious papers of the day they find it for their interest to adv forms of the day, whether phy class of people feel so lively an s the readers of anti-sl chanics, also, of all classes, who do city, and merchants engaged in the refind it for their advantage to advertistor. We invite them to do so. Our seen by reference to the first page, at We confidently look for pat

AGENTS OF THE LIBERATOR.

[SEE FIRST PAGE.]

MASSACHUSETTS.—William Loring, Sendwid
Freeman, Breester;—Ezekiel Thatchet, Ben
and Yarmouth;—R. F. Wolleut, Dennis;—Gev
Harmion, Haverhill;—Joseph Brown, Judeter
seph L. Noyes, Georgetown;—John Clement, I
end. RHODE-ISLAND.-Wm. Adams, Pair

Aplin, Providence;—George S. Gould, Warnish Connecticut—George W. Benson, Brooking S. Cowles, Hartford;—Peter Osborn, Nas-Man Thomas Kenney, Jr. Norwich;—Jolu S. Hall, Hamnton New-YORK .- S. W. Benedict and Thomas Van

salaer, New-York City; -- Charles S. Morton, J James C. Fuller, Skaneateles; -- John H. Bark -- Thomas McClintock, Waterlao; -- Charles PENNSYLVANIA.-H. C. Howell, Alleghany

PENSSTINANIA.—H. C. Howell, Strategy Vashon, Pittsburg;—M. Preston, West Growseph Fulton, Ir. Scan;—Thomas Part, Editer Thomas Hambleton, Russellville;—B. Kent, Bridge;—John Cox, Homorton;—Rev. C. Eric, Eric Co.;—James M. M'Kim, Philadely Conto.—James Boyle, Circtinati;—Charles Medina;—Dr. J. Harvey, Harveyshurg;—Kirk, Barrypille;—William Hills, Obelia; Austin, Atwater;—Lot Holmes, New Lishon; A. Dugdale, Cortspille.

PROM THE POST MASTER GENERAL. Resistances by Jail. A Postmaster meyer money in a letter to the publisher of a newspap pay the subscription of a third person, and frail letter if written by himself.

TAgents who remit money should always nate the persons to whom it is to be credited

THE L

PUBLIS THE ANTI-SL

Oliver Jol To whom a of the paper. TERMS. vance; or \$3 00

If Letters and

ADVERTISE;
be inserted three ti

Nork.—Mr.
baving transferred having transferred in Mr. GARRISON, 1840, the pec ow under the ee, consisting

els Jackson, Sami WM. LLOYD VOL. X.

THE I No one who has ments of that party ental principles o destical with those slavery enterp representing its rty for all -as ring classes, as as the enemy of of the few at the ex monopolies and ofer power upon

carry out in preent Author of Re en should do unte deed, the leaders o is text as embod cracy which the It would be nate ing principles so p ch large and libe ay itself against VERY. But, stra of fact, that the ve rights is the zealou old rather say t ution which has of millions of hum rights, and reduced

Our attention h trast between p ent time, by the pe Excellency the Go mittee of his p ad invited him to anniversary of sist the inclination ter to which we tes. Governor Free governme t be founded o duties; equal right —duties equal in ly suited to their wants and

ely and wonde greatest happi y performs the

lly performs cre

nd things.

ten talents e ectly perform his rith his one taler ective labors, and rill be widely dif ured in the produ he remuneration ion to the utility nore blessed negl for seek to filch fi e of their earn A munificent P ion for the whole and unjust distrib dren 'makes cou inequalities of cou and wealth, are alid and to the virtue. and to the virtue, people. (7) In the est degree of equa fore, ever be the l poverument to pro he different capa mattainable. Bu mation be made? lants (10) to indust God; not by weathey should be deing its disposition ficial to parents to all the highest on be made? and by ensuring t ward exactly propone have undoubt

a share in the co his contributions est encouragemen to promote the in the whole. (12.) Such is the hig all human institut son for increased prove it (14) ra rt comings. (1) If the Gove sonfidence in of the 'free gover ust be very small equality of rights isition and enjo ers hundreds of

their own happine for the last fifty ined a system ame degraded an (2) What does its who assume all the powers, selver, but of other heir victims hav signed ' them, al of stripes for the (3) We call up nocratic Gove

allow them to acq

ciple here, which mancipate every sound a note of a (4) If men at would be the se blighted portion (5) Those so ubsisted by ' file

their midst not o their heaven-bo monition of his (6) We will Governor meant part of the wh (7) Are there extremes of population

redth part s

influence upon